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ESSAY

TO RESTORE the
Dipping of *Infants*
IN THEIR
BAPTISM;
WITH A
DIALOGUE
BETWIXT A
CURATE and his Parishioner,
Concerning the
Manner of IMMERSION.

This TRACT contains Three Chapters,

- I. The Reasons for Restoring *Dipping* are Proposed, and the Causes of Introducing *Sprinkling*, are discovered; and some Instances of late *Dipping* of INFANTS are related.
- II. An Answer is given to the *Socinian* Arguments against Baptism; and to Dr. *Lightfoot's* DEFENCE of SPRINKLING.
- III. It is proved, That all Antient BAPTISMS of the *Gentiles*, the *Jews*, and Primitive *Christians*, were performed by IMMERSION; and *Aquinas's* Exceptions against IMMERSION, are Answered.

To which is Added by way of APPENDIX,
Dr. *Williams's* LETTER concerning the great CURE he lately performed by Cold Bathing, And a Letter against the Inoculation in the Small Pox.

By Sir JOHN FLOYER, of *Litchfield*.

LONDON: Printed for *James Holland*, at the Bible and Ball in *St. Paul's Church-Yard*. 1722.



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DIALOGUE

Betwixt a

CURATE and his PARISHIONER,

Concerning the Manner of

IMMERSION.



Par. I R, I perceive you have read the Pamphlet concerning Dipping Infants at their Baptism: Pray inform me how I must baptize my Son.

Cur. The Rubrick of Baptism obliges me to order the Font to be filled with Water, and to require of you a Certificate, whether your Child can endure Dipping, (that is, whether he be in Health) and then I am obliged to dip him; but if you certify that he is Weak, I may pour Water on him.

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Par.

Par. It will seem to my Wife very shocking, to expose her Infant naked, in a cold Church, and there to Dip it in cold Water: Pray tell me, whether there has been the Practice of the Catholick Church for a 1000 Years after Christ?

Cur. The Use of Circumcision was a more severe Precept to the *Jews*, and yet they practised it near Nineteen Hundred Years before our Saviour's Time; and I can assure you, that both *Jews* and *Gentiles* were Dipped at their Conversion to Christianity a Thousand Years after Christ; and so were the *English* Nation at their Conversion, as we know by the History of *Bede*; and the Immersion is prescribed in the Liturgies of *Edward* the 6th, after the Reformation; and the Eastern Churches Dipped always, and do to this Day; but within a Hundred Years it has been changed in *England*, upon the Pretence of the Tenderness of Infants; but I cannot think that a sufficient Reason, since our Fore-fathers Children were Dipt; and we cannot presume that the *English* Church would continue to command Dipping, but that they had long experienced, that Dipping was not dangerous, nor any way injurious to Children. But I have not found any Command for Sprinkling either in Scripture, nor our *English* Canons and Rubrick. The Popish School-men began to write for Aspersion, and our Dissenters established it by an Ordinance of their Parliament 1644, and that took away the Common-Prayer-Book, and forbad the Use of Fonts.

Par. If all Parties, Papists, and Dissenters, as well as our Church, acknowledge, that Dipping is a true Baptismal Rite, and the Sprinkling is yet much controverted? I desire my Child may be truly Baptized in the surest Way, in which all Parties agree; and since our Ancestors, as well as some lately have practised Dipping safely, I will not be obstinate in my Fears of Danger by it.

I cannot take the Papists for my Instructors in Baptism, since they have altered the other Sacrament, nor can I believe the Calvinists, who design the taking away the Common-Prayer, when they forbid the Use of Fonts.

Cur. Pray consider the many Benefits of Baptism which was performed by Dipping, when Christ gave the Command to *Baptize all Nations*, in the Name of the Three Persons in the Trinity, by which Infants are dedicated to their Service, and put under their Protection, and thereby admitted into a Christian Congregation; and when they are regenerated by Water and the Holy Spirit, their Sins are forgiven, and they have the Promise of Immortality. Who would not let his Child bear the small and short Severity of Dipping, to obtain these inestimable Blessings, by fully representing Christ's Death and Resurrection thereby; since he is the Mediator of the New Covenant, and by this Action the Infant is engaged in it. Pray read this Pamphlet to satisfy your main Scruple, by those Instances it gives, that Dipping has been lately performed very safely, and that it will cure also, or prevent many Infirmities, to which Infants are subject.

Par. I promise you that I will read it; and since 'tis writ by a Physician, I think, I may depend on his Judgment, rather than that of Divines, who are too indulgent to the Fears of the Females; and if he can convince me, that my Child will not catch any Cold by his Immersion, I will bring you a Certificate for Dipping of him, who is very lively, and in perfect Health; and I will never deny my Child any thing that may be useful, both to his Body and Soul; and I hope to get the Dipping over, before his Mother hears any thing of it.

Cur. I must confess, that Sprinkling is less troublesome to me, because it requires only the wetting one Hand, but I must dip with both Hands, and wet my Wrists also, but since the Church commanded

ed it, I must obey. I could never find any Command to pour Water out of my Hand on the Face or Forehead of the Child, but so it was ordered in the factious Assembly of Divines, 1642. Mr. Strype gives a large Account of the Solemnities of the Baptism of *Edward* the 6th, at *Hampton-Court-Chappel* *October 15. 1537.* There was a Font of Silver set in the Chancel, with Steps up to it, and a rich Canopy over it; on the South-side was prepared a Traverse of Damask Sarcenet, or Satin, for making ready the Prince to the Christening, and therein a Fire-Pan of Coals, with a Basen and perfumed Water to wash the Prince, if need were; the God-mother only attended there, but the Bishops and God-Fathers staid in the Canopy all the times of the Prince's opening, divers Knights, in Aprons and Towels, took the Charge of the Font.

The Noblemen who bore Wax-Tapers, and he who bore the Salt, made of Gold, wore Napkins upon their Necks; and when the Prince was Christened, the Torches were lighted.

After the Christning, *Te Deum* was sung, whilst the Prince was made ready, and a Basen and Towel was offered to the God-Mother, the Bishop and God-Fathers to wash their Hands; then a Cup of Wine was presented to them, with Wafers and Spices. I give this Account, that you may know that *Edward* the 6th was Baptized in a Font; and that it is necessary, for the Person who Dips, to have a Towel to dry his Hands; and that your Child may be brought lapt up naked in Blankets, and so be ready for Dipping as soon as they are unfolded, without any need of Fire, the dipping will make him very hot. The Order of this Solemnity was transcribed from the Office, and that the Prince was Dipped by the Bishop; we know by the Circumstances mentioned, the Towels and Aprons, and the opening of the Prince: The Court ordered the Solemnity, but the Christning was the Bishop's Office.

And since our Bishops have Baptized by dipping our Princes, I cannot be censured, who am at a Curate, when I dip my Parishioners: Our Bishops, like St. Paul, *Baptize but a few*; that troublesome Office they always committed to the inferior Clergy; but it may be, they will scruple the confirming of those, who are not Baptized according to the *Rubrick*: As to the Prejudice of the people against Dipping, that, in Time, will be overcome, by the great Cures done to their Children by Cold-Bathing.

Parish. To what End were your *Rubricks* made, if you do not observe them? They ought most exactly to be perform'd in Cathedrals, which are the old Baptismal and Mother-Churches, design'd for the most decent and solemn Worship; but I will commend you amongst my Neighbours who are a true Rubrick-Man, in your Fast, as well as Baptismal rites: You read the Prayers and Chapters with such distinction, and devout Gravity, as admits Time for Reflection, excites Devotion, and becomes our divine Liturgy; but I have one Scruple more to be answered. You and I were not Dipped, must we be re-baptized?

Curate. By no means, because there was all the form of Words, Prayers and Things performed, when our Parents admitted us into the Christian Covenant; tho' there was a Defect in the external typical Actions; the Immersion to represent the Death and Resurrection of Christ: Now we know the Defects, we are obliged to reform the Abuse; and nothing but Ignorance and the Iniquity of the times can excuse our Parents: And it was no Fault of ours, and our receiving the Sacrament of Bread and Wine, is the renewing of the Baptismal Covenant, if that was defective: And the Church did not Re-baptize any, who were Baptized in the Name of Father, Son and Holy Ghost, tho' Baptized by Lay persons, who ought not to Baptize.

Parish.

Parish. Dugdale, in his History of Warwickshire Page 637, says, In time past, the Godfather receiveth the Child out of the Priest's Hands, as soon as it hath been dipped in Water ; which Custom was very Antient, and performed by more Persons than Three ; but Hubert Archbishop, restrained them to three Persons by his Constitution in 1151, and White Garments were antiently used at Baptism, within Two Hundred Years after our Saviour ; and so were Lights alluding to spiritual Illumination, Hebrews, ch. 6. v. 4. and 10. v. 32. At Arverne, when Avitus baptized the Jews at Arven, 579. Greg. Turonensis says, *Flagrant Cerei lampades refulgebant albicabat tota Civitas de Gracandido*. This Practice was continued till within Two Hundred Years ; and as this venerable and solemn Order was antiently used in baptizing Children, so were the Fonts themselves of old, of which sort, Dugdale observed many adorned with Images of Saints, whose Deeds the baptized might imitate. Are any of these Ceremonies Necessary now?

Cur. None of the Ceremonies which are used in publick Solemnities are Necessary, such as Lights and White Vestments ; but, I must confess, they were ancient, and very old, and for want of outward Ceremonies, the Vulgar despise Things and Persons, and Places : Do we not more honour all Persons for their rich Habit, and Attendance, and Palaces ; than a poor Priest, and his Parish-Church, has less Esteem than Bishops and Cathedrals. We use Ceremonies when we pay our Respects to Persons, and to Places ; and all outward Decencies are required in our Churches and Sacraments ; by them we publicly declare our inward Veneration for Jesus the Son of God, the Christ our Law-giver, and Judge and Redeemer ; the Sacraments are Ceremonies, Symbols, representing the History of Christ, such as Dipping : But the Ecclesiastick Ceremonies signify'd our Duty ; white Vestments, Purity, Light, the illustration of our Minds ; the Cross, Christian Fortitude ; and all these are used after Dipping,

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make the greater Solemnity in that Sacrament : We are Baptized in the Name of the Trinity, and the singing *Te Deum* (which Mr. *Strype* mentions, after Baptizing King *Edward* the 6th) is a Hymn very proper for Baptism ; because in that is our most solemn Adoration of all the Persons in the Trinity, and such a Hymn seems wanting in the Office for Baptism, after the Prayers are ended.

CHAP. I.

In which the Reasons for restoring Dipping are described, and the Causes of introducing Sprinkling discovered.

Whosoever has oft experimented the Natural Effects of cold Water, cannot but wish for the Restoration of the Baptismal Immersion, whereby many Hereditary Diseases may be prevented, since it has a Natural, as well as a Divine Virtue. It is a Rule in Physick, that what will cure a Disease, will most effectually prevent it ; and Physicians approve of the Immersion of Leprous Bodies for the Cure of that ; therefore all Children, born of Leprous Parents, want the Trine Immersion in their Baptism.

Many Children are born of Parents who have injured their Healths by a hot Regimen, and strong Liquors ; such Infants, like their Parents, have a soft flaccid Flesh, and porous Skin ; but the cold Immersion hardens their Flesh, and contracts their Skin, and makes it insensible of the Changes of Weather : such Infants have weak Limbs, and a Stupidity of their Minds ; but the cold Immersion strengthens the Limbs, and excites the sensitive Soul to act more vigorously.

Nervous Diseases are, of all, most Hereditary; such as Fits of the Mother, and Hypochondriacism, Convulsions, Epilepsies; these Diseases are relieved or palliated by cold Bathing, and may therefore be prevented by the Trine Immersion.

No Distemper is more frequent than the Rickets, and infinite and almost miraculous Cures are produced by cold Bathing of Rickety Infants in a Tub of Water; therefore their Baptismal Immersion would very much prevent this Disease, which has exceedingly much increased, since Immersion has been left off.

Cold Immersion occasions much Water, and passes small Sands and Gravel lodged in the Ureters, and therefore is proper for Infants, bred from Parents subject to the Stone and Gout.

Children are subject to Scabs, Pimples, Inflammations, and Excerciations, Scald-Heads, King's Evil; and the cold Immersion tempers all salt Humours, and dilutes them, and corrects the Symptoms in the hot Scurvy.

All Inflammatory Pains, such as the Rheumatism depend on sify Blood, and such Pains and Tumours are commonly cured by cold Bathing, which cools and dilutes the sifiness; and the same natural Effects we may expect by the Baptismal Ablution.

The Immersion in Water stops the Effervescence of the hot Blood and Spirits in Madness, and it also contracts all the solid Parts, and thereby strengthens not only the Limbs, but the Glandules, of which Nature, the Liver, Spleen, Kidneys and Brain are who all receive a better Tone by the Immersion. And since no natural Means have yet abated the exceeding Distinction of Infants by Convulsions, (their Dipping every Week, in London, above 100 by this Disease) why should not the Dipping of Infants be tried to save some by its Divine, as well as Natural Effects?

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If any one doubt of what I have writ, let them consult their Physicians, who will approve of these Notions, and assure them, that all healthful Children can bear a discreet Dipping in the Font; and that weak Children may receive Benefit by the same.

Hippocr. Aphorism. Sect. 5. τὰ ἐν ἀρθροῖσι αἰδήματα καὶ ἀλγύματα ἀπὸ ἔλκος καὶ ποδάγρα, καὶ σπασμάτα, ποντίων τὰ πλείστα, ψυχρὸν πολλὸν καταχρημασθὲν ῥηίξει, καὶ ἰχνάσει, καὶ ἰσχυρὸν λυεῖ, νάρκη δὲ μτεῖν ὀδύνης λυτική. No Physician can deny that cold Water will cure the Pains and Tumours in the Limbs, and immediately relieve any Sprains in the Leg, by putting that into cold Water.

My Second Reason for restoring Immersion, is, that all Christian Churches used it for above 1000 Years; and the Eastern Churches use it to this Day, both in cold as well as hot Countries; in Muscovy and Armenia, as well as Syria and Egypt. The Church of England always Dipped their Children during the Reign of the Saxons, Danes, Normans; and that was continued afterwards, to the Time of the late Civil Wars. This Primitive Practice, being in all Churches, had its Original from the Apostles, but was at last altered by the Authority of the Pope, about the 12th Century, (1140) and then some Dipped, and others sprinkled; but the Pope could not prevail with England to alter their old Rite of the Immersion, but what the Pope could not do, John Calvin effected by his Institutions; and these are his Words, Ch. 15. *De Baptismo ceterum mergatur ne totus, cui tingitur, idque ter an semel, an infusa tantum aqua spargatur nimum refert; sed id pro Regionum diversitate Ecclesii, liberum esse debet; quanquam & ipsum Baptisandi verbum mergere significat, & mergendi ritum veteri Ecclesie observatum fuisse constat.* He acknowledges that the Primitive Church used Dipping, and to Baptise, is to Dip; but whence he had this Authority to use sprinkling for Dipping, he does not mention; 'tis probable, he was deceived by the Papal Alterations, which, in his Time, made the variety of Practice in

divers Countries; and many of our Divines, who were at *Geneva*, in *Queen Mary's Days*, brought *Calvin's* Notions into *England*, where they increased till they had procured the taking away of the Common-Prayer by an Ordinance of Parliament, published 1644; with a Directory for the Publick Worship; and these Words, Page 22. of the Directory as he pronounceth are, (*The Form of Baptism*) he is to Baptize the Child in Water, which for the Manner of doing, it is not only lawful, but sufficient and most expedient to be, by Pouring or Sprinkling of the Water on the Face of the Child, without any other Ceremony: This is the first Alteration of Dipping by the Authority of the Parliamentary Ordinance, which took away the Book of Common-Prayer; but no Council of Divines ever regularly altered Dipping: All the Common-Prayer-Books printed 1629, and 1633, had this Rubrick, the Priest shall Dip it in the Water, so it be discreetly and warily done; and if the Child be weak, it shall suffice to pour Water on it: This is the true Sense of the *English Church*, and its constant Practice, from the first Planting of Christianity in *England*; but during the Civil Wars, and the Usurpation over the Church, many Divines imbibed the *Calvinian* Tenets and used Asperision out of a Bason (Baptism being prohibited in the Places where Fonts, in the Time of Popery, were unfitly and superstitiously placed page 20 of the Directory) These Divines had forgot the Rites of their Church, or were willing to gratify the Dissenters, therefore altered the old Rubrick by the Parenthesis, if they shall certify, that the Child may well endure it, he shall dip it: The Church still prescribes Dipping to all well Children, and that the Font be filled with pure Water, (*vide the Rubrick*) but if they shall certify that the Child is weak, it shall suffice to pour Water upon it. The Church hereby requires the pouring of Water, not sprinkling of it; and a Certificate must be made before

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the pouring of Water on the weak; and I observe, that during these Rubricks, no Divine can Baptize without a Certificate, that the Child is well, and then it must be Dipped, and if weak and ill, then it must have Water poured on it: If all Divines would require such Certificates, Dipping would soon be restored, so far this Affair lies at the Door of Divines; if they would doubt whether Children can bear Dipping, let them consult Physicians, or the ancient Practice of Dipping in *Edward the Sixth* Liturgies, and *Queen Elizabeth*, for 'tis not 100 Years since it was used; but for want of Certificates, all Divines now use Asperision, and I must deal plainly with Parents, that if they require Dipping, no Divine can refuse it. Let them reflect on the Causes of the Alterations of this Sacrament, the Pope's Authority, then the Calvinists Doctrine, during our Unnatural Wars; the Compliance of the Clergy, by admitting a Scruple, whether the Child in Health can bear Dipping, and requiring no Certificate; and Adults may be dipt, or have Water poured on them, without any Consideration of their Health or Infirmities; but how a Man can be dipt in the Font, wants some farther Direction in that Rubrick: Another Reason is Ignorance, Obstinacy, Tenderneſs of Parents, who do not consider, that if Baptism of their Infants be irregular, or deficient, its their own Faults, for which they must answer, and it may well produce a Scruple in their Conscience; it is allowed that Children may be saved where Baptism cannot be had, but the Parents must answer for the Neglect of it, and also for any improper Use of it; if they certify falsely, it is a presumptuous Sin, and 'tis to be wished that the Parents declared their Faith, and made those Promises which the God-Fathers rarely perform.

My Third Reason for the Restoration of Dipping is, because it may safely be done; the Priest can receive no Injury besides the wetting both his Hands,
and

and that I might convince my Neighbour, that the Child did incur no Injury by Immersion, I certify'd, that a Child brought to the Font of the Cathedral Church in *Lichfield* would bear an Immersion, upon which the Boy was taken out his Blankets, in which he was lapt up naked, when he was brought to the Church; and being delivered naked into both the Hands of the Minister, lying at his length, he was let down two or three Inches under the Water, to represent the Death of Christ, and immediately raised again out of it, to represent Christ's Resurrection: The Immersion made the Child's Body red all over, and it was very well, and being dried by the Midwife, after it was signed with the Sign of the Cross, it was lapt up in its Blankets, and has continued well ever since. This Dipping was performed the 19th of *August*, 1721. by Mr. *John Stephenson*; the Child's Name is *John Trubshaw*.

Note, That the Immersion made the Child very hot all over, and therefore the Fever of the Child, suffering by Cold, is vain; he caught no Cold, but has continued lively ever since, as all the Neighbours can attest: At nine Months old he had the Small Pox in a favourable manner, when it was fatal to other Children with the Purples; then I observed that another Child, who was dipt for the Rickets, had a mild Small Pox; this may convince some learned Divines, that their Opinion is not true, that God indulged or prescribed Aspersions instead of Dipping in *Northern* Climates; because there was no Necessity for such Permission, since also *Northern* People bear cold Bathing better than the *Southern*; and the Ecclesiastical History testifies, that Dipping was always practised in *England* till *Calvin's* Notions altered it.

Note, That against Hereditary Diseases, the Trine Immersion may be found more useful; and for such, the Physicians prescribe a Repetition of Dipping Children, in a Tub of Water, after they are a Year old; this may prevent Intermitting and Hectick Fe-

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vers, and that Inflammatory Fevers which kills many Children when they breed their Teeth ; this will promote the Cure of Ruptures and Lameness from their Birth, and make the Small Pox less Malignant. Our Saviour healed all manner of Sickness, and he has left us the Baptifmal Immersion to cure all the World ; it is good for the Bodies, as well as Souls, of Infants, and by this Institution he yet blesses them who submit to it ; for Dipping in cold Water is an Universal Cure, for all the hot Diseases of Infants.

Note, That the Primitive Christians baptized in Rivers and Fountains ; when Churches were built, there were Baptisteries ; when Fonts were built in the West, they were made of that Capacity as was sufficient for the Dipping the Bodies of Infants, but no Provision was made for the Dipping of Men and Women : When Primitive Practices were altered, then the Notion and Significancy of such Symbolical Actions are changed ; but the Apostles use Bathing Terms, and called Baptism a Bath, *Titus 3. ver. 5.* And Affusion of Water is another Term of Bathing ; and Hippocrates prescribes in his Book, *De Liquidorum usu.* *Ὑψέῳ πολλῷ καὶ ἁλῶνσι δέξιμς ἐπανάλανον ποίει.* *frigida larga profusio calorem revocat :* The pouring of Water on a Child ought to be sufficient to wash his Body according to *Heb. 10. v. 23.* otherwise he cannot be one of *λουόμενοι*, the Ointment was poured on our Saviour's Head, *ἐξέχεεν*, *Matth. 26. v. 7, 28.* his Blood is poured out, *ἐκχυνόμενον*, all Affusion must be made by pouring out some Liquor from the Vessels in which it was contained ; though Affusion of Water may represent the Gift of the Spirit, it cannot represent the Death and Resurrection of Christ, nor be a true Symbol of Baptism, unless the Water cover the Body.

Note, Here let Mr. Osborne's Letter be printed, whose frequent Immersions prove, that Rite may safely be performed on Children at their Baptism at any Time of the Year : And for this Communication
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of his Experiments of this Primitive Rite, he deserves great Esteem amongst our learned Divines, and Christian Congregations.

S I R,

THIS Moment I receiv'd the Favour of yours, and by an immediate Answer, shall endeavour to shew the Respect I have for a Gentleman of your Character, as well as my great Concern for the Subject you design to Treat of.

My Reasons for Dipping, or Immerfing, were,
First, Because, on a diligent Enquiry, I apprehended it agreeable to the Primitive Institution of our Saviour; *And best representing the Death, and Burial, and Resurrection of Christ together, and therewith signifying our own Dying unto Sin, the Destruction of his Power, and our Resurrection to a New Life.*

Secondly, Because I found it constantly so practis'd by the Apostles, Primitive Christians, and whole Catholick Church, for many Centuries; and whenever such a Practice appears, it always determines my Opinion; since I can never think God would suffer his whole Church to err as soon as instituted, and that in the Ages Miracles were wrought, in order to establish Truth, a Foundation should be laid to impose Falshood on all Posterity.

Thirdly, Because I think it enjoined by the Church of *England*, and that the contrary is only allowed by her in Cases of Weakness, the Rubrick directing, that on certifying the Child is weak, it shall suffice to pour Water on it: And it hath given me no little Concern, to see so plain a Direction so little regarded both by Clergy and Laity, that the Question is scarce ever ask'd by the one, or answer'd by the other.

And, *Lastly*, Because I conceived from the best Search I could make in Books, (amongst which yours had a very considerable Weight) and by

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" Discourse with a Gentleman well skill'd in Physick,
 " that the Immerfing is fo far from being prejudicial
 " to an Infant's Health, that it is really very ser-
 " viceable to it every way ; and a certain Method to
 " prevent the Rickets, a Distemper not known here,
 " till that Primitive Practice began to be difufed.

" But I know whom I write to, and therefore fhall
 " add nothing farther on this Head, can only fay,
 " that as foon as ever I was fenfible of its being the
 " regular Practice, I was very little follicitous about
 " its being Phyfically ferviceable ; fince I never
 " thought it proper for Man to difpute the Conveni-
 " ency of that, which had once received the Sanction
 " of being appointed by infinite Wisdom and Good-
 " nefs.

" In Answer to your Question,

" I have had three Children, all Immerfed, The
 " *First*, then very fmall, was Born *August 29, 1716.*
 " Baptiz'd in the Church Font fill'd with cold Water,
 " *September 24. 1716.* Carried thither loofly wrapt
 " in two Flannel Blankets, and a Mantle, with a fmall
 " Cap on, all which were taken off, when deliver'd
 " to the Godmother, and it dipp'd entirely naked,
 " then wrapt in the Flannels, Sign'd, and, at the
 " End of the Service, carried Home, and when
 " taken out, very hot.

" The *Second* was Born *May 11. 1718.* Immer-
 " fed *June 24.* in a Ciftern fill'd with cold Water,
 " entirely naked, and Sign'd when fo.

" The *Third*, a Girl, was Born *January 15 1719.*
 " Baptiz'd as the laft, *January 18. 1719.* Only had
 " a Belly-cloth on.

" All the Children have had perfect good Health
 " ever fince, except when the eldeft had the *Meazles*,

“ and an Accident at four Years old, and, to my
 “ Remembrance, scarce any of them ever had
 “ so much as a Cold, I am sure not near their
 “ Baptism.

“ They were but once Dipp’d, that being, as
 “ I take it, the present Order of the Church of
 “ England; but at the Name of each Person
 “ of the *Trinity*, had a distinct Motion, into, in,
 “ and out of the Water; but as the Trine Im-
 “ mersion was look’d on as an Acknowledgment
 “ of the *Trinity*, and is now a good Argument for
 “ it; so I could wish our Governours would think
 “ it proper to restore that laudable Practice.

“ The Reason of Baptizing the two last at home,
 “ being occasion’d by my thinking myself oblig’d
 “ to join in Communion with the Successors of
 “ the deprived Bishops: The Tide of Prejudice,
 “ on both Accounts, ran so high, that I once
 “ thought of publishing the Reason of my Con-
 “ duct, as to Immersion; but being oblig’d to turn
 “ my Studies from Divinity to Law, which wholly
 “ engag’d what Time I could spare from Business,
 “ diverted that, and some other Designs; and I
 “ am now very well pleas’d to find this Matter
 “ undertaken by a Gentleman, every way so much
 “ better qualify’d to do Justice to a Subject so
 “ important; by which, as I doubt not your do-
 “ ing considerable Service to this Part of the Christian
 “ World, so I can sincerely assure you, it will be
 “ very much to the Satisfaction of,

Your very humble Servant

Derby, Octob.

22. 1721.

GEORGE OSBORNE.

P. S. I have this Week another Girl born, which
 in a few Days, shall order as the two last.

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Additions to Chapter the First.

Socrates, lib. 7. cap. 4. mentions a Paralytic Jew, in the Time of *Theodosius Junior*, who long languish'd, and could not be Cur'd by Prayers or Medicines of his *Palsy*, but was soon restored by his Baptism; and by his Example, many *Gentiles* were brought to the Use of Baptism.

Socrates, lib. 5. cap. 6. relates the Cure of *Theodosius* by being Baptized.

Vincentius relates, That *Arnulphus* Cured a leprous Person, *Inter baptisandum coeperit Sanari.*

Note, That the Collect for *Easter Even* was made to represent the Nature of Baptism, which the Church then believed; and at which Time they Baptized many: It declares, That we are Baptized into the Death of *Jesus Christ*, and thro' the Gate of Death we must pass to a joyful Resurrection. The Epistle then used, calls Baptism a Figure by which we are to be saved, and our Faith expressed in *Christ's* Death and Resurrection, is the Answer of a good Conscience.

The *Rickets* increased from the Year 1634, when they first appeared, *vide*, The Reflection on the Bills of Mortality.

If young Persons who fear the Danger of the *Small Pox*, would be once Blooded, and then Purged once in a Week, and be Dipp'd in a Tub of cold Water, and kept in a cold Diet, whilst they be in Danger of catching that Infection: I believe this Method would make that Disease less Mortal, and be more agreeable than the Inoculation; by which I have heard that two have died lately. To catch that Distemper by the Smell of a fætid Vapour, will less infect our Blood and Spirits, than the purulent Matter of that Disease. And the Bite of a Viper, or a mad Dog, which is immediately communicated to the Blood, is very fatal; but the Flesh of the Viper, and the Liver of a mad Dog, have been eaten without any Dan-

ger. Many Things may be innocently taken in our Diet, but when they have been injected into the Veins of Animals, immediately kill them. That Physician who loses one Patient by the Inoculation, will never try that dangerous Practice again: Tho' a Physician cannot Cure a mortal Disease, yet 'tis against common Humanity, and the Rules of his Art, to Occasion any mortal Disease in his Patient; the Malignity in the *Small Pox* depends on the ill Constitution of the Patient; for if ten in a Family have that Disease, some will have a distinct, others a fatal confluent Kind; 'tis the Physician's Office to altar the Siziness and Putrifaction of Humours before the Infection is taken, by Bleeding, Purgings, Water-drinking and cold Bathing, prescrib'd according to the Constitution of the Patient, and Season of the Year.

CHAP. II.

An Answer to the Socinian Arguments against the Water-Baptism.

THEY first Object, That *Mat. 28. v. 19.* Where *Christ* commands his Apostles to baptize all Nations, in the Name of the Father, Son, and Holy Ghost, does not relate to Water-Baptism, because the Apostles never used that Form, but Baptized in Water, only in the Name of *Christ*, *Acts 2.* and the 8th v. 16. *Acts 10. v. 48.* *Rom. 6. v. 3.* *Gal. 3. v. 27.* This History of the *Acts* being writ by St. Luke gives only a short Account of the Baptism he mentions, and *Cap. 18. v. 8.* calls it *the Baptizing in the Name of the Lord*; the Reason of the mentioning *Christ's* Name only, was because the *Jews* always acknowledged God the Father, and knew the Holy Spirit,

Spirit, but they did not acknowledge *Christ*; therefore the Belief in him, for the Remission of Sins, was the chief Part in Baptism, which was instituted in Memory of his Death and Resurrection, and he was the Author of the Form of Baptism after his Resurrection; and in *Christ's* Name, Repentance must be preach'd to all Nations, and Remission of Sins. Neither *St. Luke* nor *St. Mark* relates all the Form of Baptism, as *St. Matthew* does, but *St. Mark* says, *cap. 16. v. 16. He that believes and is Baptized, shall be saved; and he that believes not, shall be condemned: And St. John* says, *cap. 3. v. 5. Unless a Man be born of the Water, and of the Spirit, he cannot enter into the Kingdom of God.* Baptismal Immersion, the Primitive Christians always Practiced, and they used this Form of Baptizing in the Name of the Father, Son and Holy Ghost: Baptism was never used without Water by *St. John*, and the rest of the Apostles; and by that all Christians, in all Countries, were admitted in the Society of the Congregation.

The second Objection is, That *Paul* says, he was not sent to Baptize, but to Preach, and all the Apostles had the same Commission; but this, I may Answer, is mistaken: *Christ's* Commission was given to all the Apostles, when *Christ* ascended to Heaven, and then *St. Paul* was not with them, *Acts 13. St. Paul and Barnabas were sent by the Spirit, and the Church at Antioch sent them to Preach to the Gentiles, by the Imposition of their Hands.* And if Baptism was not Necessary, Why was he Baptized? And why did he Baptize *Crispus* and *Gaius* amongst the *Corinthians*? So that he Baptized very few; he spent his Pains in Converting the Gentiles, chiefly and principally; but if he had not a Commission to Baptize, he could not have Baptized the two Persons mention'd: And if *St. Peter* had had no Commission to Baptize, he would not have admitted 3000 at a Time, by Baptism, into

into the Church ; and many were added daily in the same Manner, for the Remission of Sins : Instruction in the Mysteries of the Trinity were sufficient. Why is there any mention of Baptizing Which, in the Language of the Scriptures, is *Dipping in Water as in a Bath.*

The third Objection is from St. Mark, who says *He that believes, and is Baptized, shall be saved.* But here is no mention of Water-Baptism, which cannot be necessary to Salvation ; so Asperision which is now used by the Church, is not Baptism, *Baptismus enim Intinctio in Aquam & Ablutio est*, such was the Baptism of St. John, and of the Primitive Church ; and Asperision of a few Drops of Water cannot signify Baptism ; *Christ* descended into *Jordan*, and *Philip* with the Eunuch into Water, and *John* Baptized where there was much Water, and this was not Necessary, if Asperision was sufficient, and Baptism must represent the Sepulchre as well as Resurrection of *Christ*, and what Shadow is there of them in Asperision, but there is in Immersion. In the Baptism of Infants they cannot Repent and Promise a new Life, and forsaking of Sin, in Hopes of a Resurrection ; therefore if Baptism be necessary, none now use it in an Apostolical Manner.

My Answer is, That the Objections against Asperisions are very strong, and not to be answered, but those against Infant-Baptism very disingenious, because the *Jews* engag'd their Infants into God's Covenant by Circumcision ; and so may Parents engage their Children by Baptism, into the new Covenant, and when they are Adults they are obliged, thereby, to believe and repent ; so *Abraham* obliged his Posterity in his Covenant with God ; And Infant Baptism has been used in Christian Churches, thereby to initiate Infants and Profelites.

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The 4th Objection, St. Peter derogates from Water-Baptism, and says, *Spiritual Baptism saves us by the Answer of a good Conscience*; but if St. Peter taught Water-Baptism Necessary to Salvation, why did he Baptize 3000? Why did he Baptize Cornelius, after he had receiv'd the Holy Spirit?

The 5th Objection is, That Faith is sufficient to save a Man if he wants Opportunity, or thinks that Ceremony unnecessary; The want of Baptism, thro' Neglect, or Contempt, is not to be excused, because Baptism is commanded, as a particular Action, whereby we express our Faith, and by that are initiated into a Christian Congregation; and this symbolical Ceremony is used instead of Confession of our Faith in *Christ's* Death and Resurrection, of which Baptism is a Symbol, and not of Faith and Repentance, those must precede Baptism in the Parents, and in the Baptism of Adults.

The sixth Objection is, Baptism was only used to them who were *Jews* or *Gentiles*, but is not Necessary for those Born of Christian Parents, they have the Faith, and profess it from their Youth; and Baptismal Confession cannot be Necessary for such: But let them consider that Sins are remitted, the Holy Spirit is given, and by this External Ceremony, Children are initiated, and obliged to be Christians, and to obey the Laws given by the Three Persons, into whose Name they are Baptized. St. Paul calls Repentance and Faith, and the Doctrine of Baptisms, some of the Fundamentals of Christianity. *Heb. 6. ver. 1, 2.* all Men are obliged to these Things, and he was ready to Preach the same, when God permitted, *ver. 3.* he then treated of Perfection, but these things he calls the Beginning, and Fundamentals: *Repentance and Faith, Baptism, laying on of Hands, the Resurrection, Eternal Judgment*, these are St. Paul's Creed at Baptism. St. Peter laid the same Fundamental Commands at first, who Baptized the First Converts of the *Jews* to Christianity, for the Remis-

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from of Sins, and for the Receiving the Holy Ghost. Acts 2. v. 38. All Christians have need of Repentance as St. Peter commanded the Jews to do before their Baptism, and they must be Baptized afterwards, and the Command Baptize all Nations, obliges all People to be Baptized.

Object. 7. This Text, John 3. 5. To be born of the Water and Spirit, signifies only the Spirit, But this is contrary to the Words which mention Water besides the Spirit.

The Socinians misinterpret this Text, Christ cleansed the Church by a Bath of Water, *βαπτισμῷ*, and yet they affirm the cleansing is only by Preaching and Repentance, contrary to the words, neither of these can be called *Lavacrum aquæ*.

Heb. 10. ver. 23. Having their Bodies washed with pure Water, this the Socinians say, is Metaphorical Cleansing, like the purifying the Heart; but that was always required to be purified by Repentance, in order to Baptism, and such are called *λελειμμένοι*, and such must come to Christ, as their High Priest, ver. 21 with Faith and good Conscience; and after washing keep your Profession of Hope or Faith without wavering; all this relates to Water Baptism.

Tit. 3. v. 5. He saveth us, *διὰ λουτρῶν πολλῶν ὕδατος, ὡς ἀνακαινώσεως πνεύματος ἁγίου* here Dipping in a Bath is plainly distinguished from the renewing of the Spirit.

'Tis Objected, That Repentance and Faith are the Cause of the Remission of Sins, but nothing of that is due to Baptism.

I may Answer, That Baptism is an Obedience to God's Command, and that is as acceptable to God as Repentance and Faith; and Men are justify'd by their Works, as well as by Faith, as Abraham was. Ananias said to Paul, Arise and be Baptiz'd, and wash away thy Sins, calling on the Name of the Lord, if calling on the Name of the Lord was sufficient, why was he Baptized? Why does St. Paul say, Eph. 4. v. 5. There is one Lord, one Faith and

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Baptism; these things are necessarily required for the Unity of the Church to be believed.

I have collected all these Objections, to shew that our Quakers are *Socinians*; and use the same Arguments, and that Asperision has given much Offence; and they who use it, may easily reject Baptism, when the outward Visible Sign signifies little, if they have the inward Spiritual Grace, Death unto Sin, and a new Birth unto Righteousness; the obscure Notion about Baptism, that this Outward Sign signifies the Inward Grace, very much justifies the *Socinian* Arguments; for if we have obtained the Grace by being Educated by other Christians, we need not use the Asperision, which is a poor Sign; the use of a little Water, ends in no end at all; the Notion of a Sacrament being only an Outward Visible Sign, of an inward and Spiritual Grace, is an Imperfect Description of a Sacrament; they are Symbolical Actions, accompany'd with Repentance and Faith, in some part of the History of Jesus Christ; and they are not Symbols of Grace, but the Eucharist is of the Sacrifice and Crucifixion, and Baptism of the Burial, and Resurrection of our Saviour; these we must do to initiate us by such Solemn and Publick Actions, into the Christian Congregation; and by that Action we represent our Saviour's Death and Resurrection; and that is a Confession of Faith by such Actions, and we may express our Thoughts by Actions, as well as Words; and with our Bodies we may serve God, as well as by our Thoughts; we worship God both by kneeling and speaking, as well as by humble and penitent Reflections on our Evil Deeds; kneeling, lifting up our Hands and Eyes, and Confession of our Sins are Actions of the Body; and the bringing the Child to the Font, is the Action of the Parents, there to dedicate and oblige him to the Service and Worship of the Trinity; and the *Socinians* confess, That all Persons ought to make a publick Profession of their Faith, at their

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Admission into the Christian Congregation; this is a Novel-Doctrine, and contrary to the Practice of all Christian Churches, who have better understood the Christian Doctrines; and that Apostolical Practice comes to our Age by an uninterrupted Tradition; the Scripture often uses the Word Baptism metaphorically, when our Saviour calls his Crucifixion his Baptism, *Mat. 20. v. 22.* The Baptism with the Fire and the Spirit, is mentioned, *Mat. 2. v. 11.* Neither of these can the Socinians, or Quakers pretend to, βαπτίζω, signifies immergo, abluo, *Mat. 3. v. 11.* I Baptize you with Water, *Mat. 3, v. 11.* St. John, cap. 4. v. 1. The Pharisees heard that Jesus made more Disciples, and Baptized them, than John, although Jesus did not Baptize them, but his Disciples; and these Baptized them in Water, as St. John did. St. Matthew, in his Form of Baptism, must understand Water-Baptism, Cap. 28, and so did St. John, who mentions the Baptizing at Enon; and St. Paul must understand Water-Baptism, when he says, I Baptized none of you, *1 Cor. 1. v. 1.* So John Baptized in Water; and the Baptism which St. Paul deny'd was made in his Name, was Water-Baptism: And Naaman, *2 Kings, v. 14.* is said to be Baptized in Jordan, βαπτίσαντο. This shews the proper Use of Baptism was Dipping in Water; they who were Baptized by Moses, passed thro' the red Sea-Water. St. Paul is said to wash away his Sins, which was Baptism, and not his receiving the Spirit: The Baptism of St. John is said to be from Heaven, *Mat. 21. v. 25.* and not of Men, (such was the Baptism before eating, *Mark 7. v. 4.*) And the receiving the Spirit is distinguish'd from Baptism in many Places I have mention'd above, and notoriously in Cornelius's Baptism, the Spirit was given before his Baptism. When we Baptize our Infants in the Name of the Father, Son, and Holy Spirit; by that Action we Worship the Trinity, and if we reject that Religious Ceremony, instituted by

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Christ, after his Resurrection, when all Power was given him in Heaven and Earth, we disobey his Command, and they who do not use Baptism, do not believe nor worship the Trinity.

An Answer to Dr. Lightfoot's Defence of Sprinkling in his Horæ Hebraicæ, Vol. 2.

1st. **H**E confesses that St. John Baptized by plunging the Body into Water, after the Manner of the Baptizing of Profelytes; and that the Jews were used to such Washing, that was deeper and more severe, and because they were to be converted from Judaism, which was a polluted State, they deserv'd such Severity; but our Condition is different, being born of Christian Parents, and the Condition being varied, the Rite is not only lawfully, but deservedly varied.

My Answer is, That the Jews always used the Dipping of their Profelites, and St. John is commanded to make them Profelytes in the known Manner, in Expectation of the Messiah's coming; but the Change of the Condition of the Persons of Christians, could make only a Change of his Baptism into that of the Apostle's Form, who Baptized in the Name of Messiah Jesus, who was come; but there was no Necessity of altering the Dipping, the very Act of Profelitism; for that consisted of two Things, the Act of Baptizing, and the Person in whose Name it was made, which was, at first, the Messiah, or Jesus; besides, we know, our Saviour was Baptized, and many just Persons, so that the Dipping was never design'd as a Punishment to the Jews; and since the Jews commonly Baptiz'd their Female Children, born of

Jews, as well as *Heathen Converts*; the Change of those Conditions was no just Reason for the altering of Dipping. The Doctor informs us, That the Female *Jews* would have changed Dipping, upon the account that it made them Barren, but their *Rabbies* would not Consent to a Change.

Secondly, The Washing away of Sins by the Blood of Christ, is denoted by Sprinkling of Water, as by a Sacramental Sign, because that is a Washing and Purification, as well as Dipping.

To this I Answer, That Baptizing signified always Dipping, and that was always used, not only by *Jews*, but all *Heathen Nations* in their Conversion, as the Ecclesiastick Histories testify, and all Christian Churches used the same to the Infants, born of Christian Parents for 1000 Years; and since all Infants, whether *Jews*, *Heathens*, or *Christians* received the same Benefit by Baptism, the Remission of Sins, they therefore ought to use the same Sacramental Signs by Dipping, and that perfectly represents the Death and Resurrection of Christ, which Sprinkling cannot do, either of them.

Thirdly, Dipping was only a Rite used in the *Jewish Nation*, it is harsh and dangerous, almost as bad as Circumcision. 'Tis hard to lay this Yoke on all Nations.

My Answer is, That Dipping is not so dangerous, nor so severe as Circumcision; and since the *Jews* had only the Promise of the Land of Canaan for bearing that Severity; Christians now have the Kingdom of Heaven and Immortality promis'd for the short suffering in Dipping; and the *Heathens* always practised washing and dipping their Children from *Noah's Days*, before their Conversion to Christianity, and Baptized by Dipping, as well as the *Jews*, who always practised that very exactly, by Dipping the whole Body naked. Why should one part be washed, and not the whole? Immersion is less dangerous than washing any single Part,

as cold Bathing teacheth us ; that all use for Health, and why not for Baptism ?

Fourthly, The Application of Water is necessary to the Essence of Baptism, but the Application of it, in this, or that Manner, speaks but a Circumstance.

To this I Answer, That Sprinkling was never call'd Baptism, nor used for that Application of Water, the particular Baptismal Rite is prescrib'd by Dipping ; and *St. John*, the Apostles, and the Primitive Christians used the same ; this universal Practice does best Interpret the Nature of Baptizing, which was a particular Action well known to the *Jews*, and first Christians, and both the Apostle *St. Paul* and our Church call it a Laver or Bath.

Fifthly, There were three sorts of Baptisms, *St. John's*, the Apostles, and *Christ's* Command to Baptize all Nations, in the Name of the Father, Son and Holy Ghost, and these differ'd, and were changed by Divine Prescript ; the adding the Word was of the Nature of the Sacrament, but the changing of the Word into this, or that Form, would you not call this a Circumstance also ? And the Apostles altered the last Form, when they Baptized in the Name of *Jesus*.

To all this I Answer, That the Doctor took his notions of Baptism from the School-men, who assert, That the *Verbum* and *Elementum* are, *de Necessitate Baptismi* ; but neither he, nor they, considered, that Baptizing was a particular Action well known both to *Jews* and Christians, and prescrib'd like that in the Eucharist ; we must eat the Bread and drink the Wine to partake of its Benefits ; so we must Dip in Baptism, for that was the only Manner practis'd when the Command was given. And *Peter* could not have baptized 3000 in one Day, in some *Piscina*, or River ; he therefore did not alter the Dipping, but it may be, he continu'd the Apostolical Manner of Baptism in the Name of

of *Jesus*, because the Holy Spirit was newly given, and Christ's Form might not seem proper at that Time, 'till the Gift of the Spirit had been fully known, and the Church was directed after by the same Spirit, to use the Form prescrib'd by Christ, which was used by the immediate Successors of the Apostles, and no Christian Church did ever allow any Baptism to be valid, that was not performed in that Form.

The Change of the significancy in Baptism was necessary, according to the different Times in the History of our Saviour. *First*, He was expected, when he came, and after his Resurrection he gave the new Form, which was settled in the Church, as soon as it was proper for the Apostles to declare the several Persons in the Trinity, by their Preaching and Writings. The new Converts could not understand the Trinity at first, and that Christ and the Holy Spirit were two Persons in it : The Scripture gives but general Accounts of the Acts of the Apostles ; but the History of the Church succeeding them, most particularly explains the Practice of the Apostles ; so we explain the Sense of old Laws, by the known Practice and Customs of the People in every Age.

St. Paul began the Conversion of many Nations some Years after *St. Peter* had began the Jewish Church, and 'till *St. John* and *St. Paul* had fully describ'd the Divine Persons in the Trinity, none could fully understand it ; the *Jews* always worshipped one God, and our Saviour calls him Father, whom the *Jews* acknowledged as their God *Joh. 8. v. 54.* And if the *Jews* worshipped one God the Father, they had no express Command to worship Christ and the Holy Spirit, 'till after Christ's Resurrection, tho' in the old Testament, there are many Intimations of the Messiah, and the Spirit, yet the *Jews* expressly and publickly worshipped neither ; but the express Command for the Wor-

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of the three Persons in the Trinity is given in Matthew 28. v. 18. *Jesus said all Power is given to me in Heaven and Earth: Go and teach all Nations, Baptizing them in the Name of the Father, Son and Holy Ghost.* By Baptism, we enter into a new Covenant, and promise to obey the Laws delivered by the Holy Trinity; we declare our Faith in the Death and Resurrection of Christ, who has made this Covenant for us in his bloody Sacrifice; for which the Remission of Sins, and everlasting Life is promis'd by God, to them who keep this Covenant. To enter into a Covenant with the Trinity, is to acknowledge the Divine Power and Goodness of all the Persons, and to expect their Protection and Assistance in performing their Commands, and a Reward of Immortality after the Resurrection of our Bodies; and for these Blessings we give Glory to the *Father, Son, and Holy Spirit*, which is an evident Worship of the Holy Trinity; and tho' we do not know the particular Time when the Form prescrib'd by *Christ* began, yet we have sufficient Testimony, that it was used in the second Century, and never alter'd to this Day. *St. Paul* gives his Comment, both on the Eucharist and the Baptism, and makes the Nature of both Symbolical; 'tis not the Benefit of Baptism, that is the Antitype to the Symbols, but the Death and Resurrection of *Christ*, are to be remembered by Baptism; and the Crucifixion by the Eucharist: The washing away Sins is only a metaphorical Description of Pardoning: the Gift of the Spirit and its Graces, the being Dead to Sin, and the Regeneration to a new Life, and the Admission into a Christian Society, or Congregation, are the Consequents and Benefits of Baptism, and these are not represented by the Symbol of Dipping, and much less by Sprinkling: Let the Defenders of it produce *Christ's* Command or Permission, either in Scripture, Councils, Canons, *Greek* or *Latin* Fathers,

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for the Approbation of Sprinkling. Is it not a Dishonour to our Religion to despise the old Use of Fonts, and to Baptize out of a Bason in which our Hands are washed? Is it not a Presumption to alter a Sacramental Rite divinely instituted, and to propose a different Rite, because more convenient, or more easily perform'd? But the greatest Blame they deserve, who know that Sprinkling is a Novel Practice without any Divine Authority, and yet do with trivial Reasons obstinately defend it. Let the Papist reform their Compendium of the Eucharist, and all Protestants theirs of Baptism, for whatsoever our Saviour practic'd and commanded, is necessary in both Sacraments.

Dr. *Lightfoot* wrote about 1644, near the Time that Sprinkling was introduced; he was in the Assembly of Divines 1643, and for Dipping there were 24 Votes, for Sprinkling 25, so this was approv'd and carried by one Vote; the Doctor maintain'd that Dipping was unlawful, and a Piece of Will-worship, (*vide his Life*) To this Extravagance this learned Man was carry'd by the Iniquity of that Age; but his Rabbinical Learning is well esteem'd, and he contradicts all in his Sermons, 1655, Vol. 2.

Christ makes this Law, *That all Nations should be Baptiz'd*: He directs not how to Baptize, nor who to be Baptized, because that was so well known to all, already, pag. 1108. Before *Christ's* Command, *John* dipp'd in the Springs at *Anon*, and the River *Jordan*.

C H A P. III.

All Baptisms were formerly perform'd by Immersion, and not by Sprinkling.

THE Baptifmal Immersion may be deduc'd from *Noah*, *Moses*, and *Chrift's* Religion; all of them prefcrib'd the fame Practice of immerfing the whole Body, tho' the Significancy and Commemoration differ'd. God convers'd with *Noah* by his Angel, and made a Covenant with him, *That the World fhould not be drown'd again*, and the Rainbow was appointed as a Token of that Covenant on God's Part; but the great Deliverance of *Noah*, and his Family, required fome Commemoration on Mankind's part, to remember that extraordinary Punifhment, and the fignal Deliverance of Man, and other Creatures; therefore 'tis probable that *Noah* was directed to ufe an Immersion, in Memory of his Deliverance from the Flood, becaufe we find this was a general Practice among *Noah's* Posterity; and *Noah* might institute, by the Angel's Command, the Gentile Baptifm, as a Commemoration of his Family's Deliverance, and as a Solemn Covenant to obferve his Precepts, to which all Mankind were oblig'd by that Ceremony.

It is obferv'd, That *Sela* had his Name as a Commemoration of the Flood. If it be objected, That the Scriptures do not mention it. I may Answer, That they do not mention the Inftitution of Sacrifices, nor that of baptizing Infants, and Males and Females in the *Jewish* Church; therefore from the Practice of many Ages after *Noah*, we may inferr, That there was an Original Inftitution, as old Customs in any Country fuppofe

a Law at first. *Noah* liv'd 600 Years in the Ante-diluvian World, and being a Preacher of Righteousness, he well understood all the religious Histories, Pedigrees, and Traditions of the first Ages; and, by living after the Flood, he conveyed all religious Customs for 350 Years to his Posterity, to the Time of *Abraham*; the Religion was the same as before the Flood, the Sabbath, Sacrifices, to which the Prohibition of eating Blood, being added, and the punishing of Murder by Death, also some unwritten Rules about Incest were given; prohibiting Marriages in a direct Line, and the 7 Precepts of Morality, which the *Jews* always believ'd, and oblig'd their Proselytes of the *Gentiles* to observe them; but since the *Jews* oblig'd such Proselytes to Baptism, 'tis probable, That from *Noah's* Time, that Custom was practic'd at the Admission of Children or Proselytes into Religious Assemblies.

This Post-diluvian Religion was the true Religion of the *Gentiles*, as it is distinguish'd from the Mosaic and Christian: The *Gentiles* always practiced Sacrifices, Immersions in Water, and prohibited marrying Mothers and Daughters, and the Moral Precepts against Adultery, Theft, &c. *Abraham* receiv'd such Traditions, and deliver'd them to his Posterity; they are describ'd in *Job*, The Creation, Fall of Angels, Sacrifices, Purifications, the Saviour of the World, the Resurrection and Judgment, this was the Religion of the Patriarchs; and all the Duties to our Neighbours, are describ'd in *Job's* Poem. And the *Jewish* Religion was an Addition and Improvement of the *Gentiles* Religion, deliver'd to the Patriarchs. More Directions were given about Sacrifices, and Holy-days: And the Sabbath, was to Commemorate their Deliverance from Slavery in *Egypt*, as well as the Creation; the Moral Law was renew'd in the Ten Commandments; Circumcision only commemorated the Promise of

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the Land of *Canaan* to the Posterity of *Abraham*; and the Writings of the Prophets declare God's Punishment for the Breach of his Laws; all that is mention'd of a future State by the Prophets, relates to the future Happiness on this Earth, under the Kingdom of the Messiah, in a Paradise with Peace and Plenty; from this Common-wealth the *Greeks* learnt their Morality and Arts. *David's* Poetry and Musick, *Solomon's* Policy and Moral Proverbs, and Natural Philosophy; *Noah's* Ark and *Solomon's* Temple, were the best Patterns for the *Egyptians* and *Grecians*, who had their Religion and Learning from the *East*.

The *Jews* used the Ceremony of Baptism not only to engage Profelites to keep the Precepts of *Noah*, and to commemorate the Deliverance of the World from the Flood, but the Baptism of the *Jews*, related to their late Deliverance from the red Sea; and thus it differ'd from the Baptism of *Noah*, by another Commemoration, and by an Obligation to some new Precepts of Religion. The *Jews* used Salt and Water in the Baptism of their Infants, in Memory of the red Sea, as appears by *Ezekiel*, cap. 16. v. 4. And as for thy Nativity in the Day that thou was born, thy Navel was not cut, neither was thou washed in Water to supple thee. v. 8. 9. I enter'd into a Covenant with thee, saith the Lord God, and thou becamest mine; then I washed thee with Water, I washed away thy Blood from thee, I anointed thee with Oyl. Thus the Jewish Church used Washing, Salt and Oyl to their Children when Baptized, and the Primitive Church of *Christ* used the same; the Word for washing is *ischaon* or *ischaon* which is properly Bathing, and not Sprinkling: Women were admitted into the Jewish Religion by Baptism only, and the *Jews* dipp'd their whole Bodies in Rivers or Fountains, and believ'd that Baptism was invalid, unless the whole Body was dipp'd, and this Initiatory Baptism was never

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repeated. *Jacob* used some Purification before his Sacrifice, and the *Jews* washed their Cloaths before the Law was given; Persons were appointed to see the Baptism perform'd, and this Baptism obliged the Proselytes to observe *Noah's* 7 Precepts, and had probably its Institution when they were commanded. The *Proselyti Domicilii*, before the *Babylonian* Captivity, were oblig'd to make some Profession about these Precepts, before the *Triumviri*, at the Time of their Baptism.

We read of the Sacrifices of *Noah*, *Abraham*, *Isaac*, *Jacob*, *Job*; *Melchisedec* was a Priest of the high God, *Jethro*, whose Daughter *Moses* married, was a Priest in *Midian*, and *Joseph* married the Daughter of *On* an *Egyptian* Priest; the *Magi* and *Druids*, were Priests, and they taught Religion and Morality to their Nations. The ancient Histories of all Nations inform us, that there were Priests and Sacrifices amongst them, from their first Institution; their Altars were of Turf, and their Priests wore white Garments, and Sacrificed Beasts, and Men sometimes, and there were religious Immersion amongst the *Gentiles*, as well as the *Jews*; *Nestor*, *Achilles* and *Hector*, washed their Hands before their Prayers; and in *Homer's* Time, they used Libations, pouring out Wine to their Gods, and burning of Cedar or Citron-wood, instead of *Thus*; and their *Mola* was made of Meal and Salt, *Far erat, & puri lucida Mica Salis*. The *Gentile* Lustrations were for Bloodshed, or any Crime,

*Me Bello & tanto Digressum & Cæde recenti,
Attrectare Nefas, donec me Flumine vivo,
Abluero*——

Virg. *Æneid.*

The *Gentiles*, like the *Jews*, purify'd by washing their Garments, Houses, Vessels, Cities and Temples, *Exod. 30. v. 19.* *Aaron* and his Sons are commanded to wash their Hands and Feet, before they went into the *Tabernacle*,

Tabernacle, upon the Menace of dying, if they omitted it. *Hector*, in *Homer*, tells his Mother, That he durst not use a Libation 'till he had washed his Hands.

The Devil imitated the Christian Sacraments, as *Justin Martyr* says, the Picture of *Proserpine* was set up at Fountains which were sacred, and she was the Daughter of *Jupiter*, and the Ceremonies of *Mithra*, or the Sun, a Cup of Wine and Water was placed: *Tertulian* says, the Devil did imitate the divine Mysteries, *Tinget & ipse quosdam*; and *Expiationem Delictorum de lavacro repromittit*; but these were rather Corruptions of *Noah's Religion*, part of which was Baptismal Immersion. *Plautus* says, *Exo lavatum ut Sacrificem*, and this shews the Customs of the Purification used by the Gentiles before Sacrifice. *Justin Martyr* observes, that the Gentiles used an Aspersión of Water before their Libations and Fumes, which he calls *πάσχειν* but they washed their Bodies all over, before they came into their Temples where their Gods stood, and this washing he expresses by *λέσαι*, by which he means Immersion, when he discourses of Baptism, tho' the Devil had corrupted the *Noachic Traditions*, yet he retain'd the Trine Immersion, in the Bathing of the Body before his Initiation of his Profelites, as well as before their solemn Sacrifices. *Ovid* mentions the several ways of Lustrations, and that they were thrice repeated, *Terq; Senem Flammâ, ter Aquâ, ter Sulphure lustrat*. And in *Propertius* 'tis observ'd, *Terq; meum tetegit Sulphuris igne Caput*. And *Horace* says, *Sunt certa Piacula quæ se—ter purè—*

Apuleius, in his Book 11. mentions the Immersion he used before his Prayers to *Isis*, he bathed in the Sea, and plung'd his Head 7 Times under Water; and *Pythagoras* taught, That the Number vii. was most Holy in all religious Practices, and when *Apuleius* was to be initiated into the Mysteries of *Isis*, the Priest carried him to a Bath, into which his

his whole Body was immerfed according to the Custom ; and after calling on the Name of their Gods, the Priest sprinkled him with Holy Water.

The Baptism of the *Gentiles* was by Immersion and all the solemn Acts of their Religion, such as Sacrifices, Prayer, Purification from Sins, Initiation into Priesthood ; and the receiving of a Scholar at *Athens*, required Bathing.

Our Knights of the *Bath* are as Ancient as the *Saxon* Times, and their Bathing was order'd before their Vigils, Fastings and Offering, and Oaths, in the Church where they receiv'd their Swords, thus Bathing preceded those Holy Offices and the Initiation into Knighthood ; the Sprinkling of Holy-water, at the going into the *Papish* Church, was used instead of Bathing, and not to drive away the Devil, as the Rituals suggest.

I will conclude this Account of the *Gentile* Immersion, by shewing that a Baptism was deriv'd from *Noah's* Family into these *Western* Parts of the World, as the learned Author of *Germania Antiqua*, asserts ; the *Celtic* Nation comprehended the *Illerici*, *Germani*, *Galli*, *Hispani*, *Britanni* ; and *Aristotle* calls our *Tin*, the *Celtic* *Tin* ; and the old *British* Language is one of the Dialects of the *Celtic* Tongue ; and *Aristotle* * gives this Account of the *Celtic* Immersion of their Infants ; that other *Barbarians*, as well as the *Celtic*, did use to dip their Children into cold Rivers, and they used only some small Covering for their Bodies ; and he says that to use Children to Cold is profitable, both for their Healths, and to fit them for War, therefore I may observe, that all Governments ought, out of a Politic Design, to promote the Immersion of Infants, because that will lay a Foundation of Health and Strength, and by a strict cold Regimen,

first, to prepare their Bodies for the Hardship of War; nothing kills fresh Soldiers like Nastiness and Tenderness; and nothing can prevent these Inconveniences better than oft Bathing them in Rivers, that fortifies them against Changes of Weather, and gives them a greater Vigour and Strength.

Aristotle farther observes, That Children ought to be used to such Customs from their Youth; therefore to oppose the Immersion in Pædo-baptism is to Act against natural Reason and Experience, as well as Antient Religion and Custom, brought into the World by *Noah's* Family; we can use Children to any sort of Diet, Habit, Customs if they practice them from their Youth: *Aristotle* gives us a Natural Reason for the Immersion of Children, viz. Their natural Heat makes them fit for the use of the cold Regimen, εὐφρὺν δὲ τὴν παιδῶν ἔχει διὰ τὴν θερμότητα τοῦ πυρρῶν σώματος.

Since the *Britains* descended from the cold *Celte*, 'tis not to be question'd but that they immersed their Children. *Strabo* describes the Fortitude and Hardness of the *Spanish* Women, and that they had these Things in common with the *Celte*. *Thracians* and *Scythians*, they Till their Ground, serve their Husbands, and wash their Children. *Galen* uses this Expression for this *German* Immersion, βάπτισμα, ἢ τὸ πυρρὸν ὑδαρ and *Aristotle* calls the *Celtic* Immersion ἀποβάπτειν εἰς ποταμὸν and these have some similitude of Baptizing Infants. *Virgil* ascribes the same Custom to the old Inhabitants of *Italy*,

Durum à Stirpe genus natos ad Flumina primum,
Deferimus lævoq; gelu duramus & undis.

Sidonius

Sidonius Apollinaris ascribes the Customs to the *Thracians*.

*Thracum Terra tua est, heroum fertilis Ora,
Excipit hic natos Glacies & Matris ab alvo,
Artus Infantum molles nix Civica durat.*

Valerius Flaccus says, *Ubi sævo duravimus anni
Progeniem natosq; recens*; he attributes this Immersion to the *Jazyges* about *Mæotis*. *Seneca* does the same to the *Lacædemonians*, *Athenæ Eloquentiâ inclytæ habebantur*, *Thebæ sacris, Sparta armis*, *Eurota Annihanc circumluit qui Pueritiem induret, ad futura Militariæ Patientiam*.

From these, and other Testimones *Cluverius* affirms, That the *Thraces*, *Germani*, *Ligures*, *Galli Itali*, *Britanni*, *Sarmatæ* and *Scythæ*, used this custom of Dipping their Children into cold Water, and he concludes with this Reflection,

Antiquissimus hic Pariter omnium gentium Mos, eundem Asia in gentium Dispersione in omnes Terræ partes pervectus, unde hic viget apud Americanos maxime.

I will make these following Reflections on the History of Immersion, descending from *Noah*.

First, That Historians and Philosophers believe that these Nations practic'd this Custom to harden their Childrens Bodies against Cold, as *Aristotle*, *Galen*, *Seneca* and *Virgil*, affirms; but tho' the Northern Nations now use that Method for that End, yet the *Italians*, *Spaniards* and *Lacædemonians* did not need any such way, since they Inhabit hot Countries; this therefore could not be the Original Cause of the Immersion of Infants in hot Countries.

Secondly, This Immersion of Infants was a general Tradition among all Nations, whether their Countries were hot or cold, therefore the Possibility of *Noah* dispersed this Custom into all Countries, as the Tradition about Sacrifices, the Creation, the Flood, the Immortality of the Soul, and

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future State, were known every where, and preserved by those that came from *Asia* to inhabit in *Europe, Africa, America*; after the same manner the Lustration of Children was practised in Rivers by *Noah's Sons*; and by their Posterity it was communicated to all Countries; all Religious Ceremonies came with the first Inhabitants from the *East*, and all False Religions were of later Rise than the True, because they are Corruptions of it, as the Original Traditions were lost in succeeding Ages: And if this Immersion was an *Asiatick* Custom, it was instituted before the Dispersion of Mankind, and was instituted in Memory of their Deliverance from the Flood: And to this *Gentile* or *Noachic* Baptism *St. Peter* alludes, when he calls Baptism an Anti-Type to the saving Eight Persons from the Deluge.

The Antient Custom of Immersion amongst the *Celtic Nations*, disposed their Posterity for the Reception of the Christian Dipping, which succeeded the *Noachic* Baptism. The Laws of most Nations retain the two positive Religious Ceremonies of *Noah*, the Immersion of Infants, and the Sacrifices of Beasts; but the true Notion of Immersion was lost, and as the Devil taught Mankind to corrupt the Use of Sacrifices by diverting them from their Maker, and performing them to the Sun, Moon, and Stars, to the Souls of Heroes, as Benefactors, but lesser Sort of Gods; and to the Dæmons, as Messengers betwixt both God and Man; so he taught the *Greeks* and *Romans* to call this Immersion of the *Gentiles*, a barbarous Custom, or Superstition unfit for Polite Nations, but suitable to *Northern* uncivilized People, by which they tried the Legitimacy of their Children: Thus *Claudian* says, the *Gauls* tried the Legitimacy of their Children, and drowned the Spurious.

Et quos Nascentes explorat gurgite Rhenus.

The Devil also corrupted this Practice, by teaching the Germans, that all Rivers and Fountains were Holy.

*Quicquid Humus, Pelagus, Cælum, Mirabile gignunt,
Id dixere Deos, freta Flumina Flammas.*

Adam Bremensis says of the Saxons, *Frondosis Arboribus, Fontibusq; Venerationem exhibebant.*

John de Laet mentions the Tradition of Immersion amongst the Americans, which they called the Second Birth, and by that they were to attain divers Virtues, and defend themselves from Evil Spirits; this proves that Immersion was a General Tradition before Mankind was dispersed, and therefore it was a *Noachic* Institution,

The last and most perfect Institution of Religion was made by the Son of God, who altered the Design and Significancy of the *Noachic* and *Mosaic* Baptism, and made it a Commemoration of his Death and Resurrection; and he abolished all the former Sacrifices which were only Types of that Sacrifice he had made for the Sins of the World; and instead of a Sacrifice he appointed Bread and Wine, as a Commemoration of his Crucifixion: He improved all the old Moral Commands, and made Rules for our Thoughts and Affections, as well as for Human Actions, and encouraged our Obedience by the Hopes of a Resurrection, and Rewards in another Life, and threatned the Torments of Hell to the Disobedient, and that he would judge both the Good and Bad, and burn the World. He ordained two Religious Ceremonies, Baptism and the Eucharist, and left inspired Men to settle the Holy Offices and Government in the Church, who taught us the Ordination of Priests, the Baptizing of Infants; for though there is no express Command in Scripture

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for Pædo-baptism; yet since both the *Gentiles* and *Jews* Baptized Infants, the same was done in the Primitive Ages of Christianity, as an Apostolical Institution. Our Saviour Commands his Apostles to Baptize all Nations, as his Way of making Profelites to his Religion, and that was amongst the *Jews*, done by Dipping, and promising Obedience to the Divine Laws; but Repentance and Faith must precede Baptism amongst Christians; the *Jews* also Circumcised their Infants, and Christian Parents Baptize them, by which their Parents declare their Faith in Christ's Redemption for themselves and their Children; and therefore, in Baptism, dedicate them to a Christian Institution, and promise to educate them in that Religion, and to bring them to a Confirmation in that Faith, when they come to learn it; thus the Order of the Institution is inverted by the *Jews* and Christians, they are brought into a Covenant by their Parents, but the Adults must repent and believe before they are Immersed; the Spirit was promised to the first Ages of Christianity, to lead them into all Truth, and these Determinations have come to us by Writing, and the Tradition of all Churches; they all agree in Infant-Baptism, and now all practise it, except some Anabaptists, who are no older in *England* then *Henry* the 8th's Days.

By our Reason we may examine the Testimony of several Ages, to see whether our Present Practices agree with the Primitive; but when we enquire of the Sense of a Text, we must pay a due Respect to Antiquity, and the Learning of this Age; because 'tis not easie for ordinary Heads to find the Sense of such Ancient Writings as the Scripture, neither is its Translation very correct.

It is not in our Power to alter any of the positive Commands called the Sacraments, they are the Laws of the Son of God, which must continue till his second coming, and are the chief Parts of his Institution.

If this Custom of Immersion came from *Noah*, and was the Practice of the most Antient People, because the *Gentiles* built their Temples near some Fountain, for the sake of their frequent Lustration, we may well blame this Age as worse than the Heathen, who would not suffer their old Religious Customs to be altered; as is observed by *Dionysius Halicarnassensis*, that neither the *Egyptians*, *Africans*, *Celts*, nor *Scythæ*, nor *Indians*, would ever suffer their Divine Ceremonies to be altered; but we have lately changed our total Immersion into Sprinkling, tho' Immersion was the Practice of all Mankind, as well as the Christian. To reform too much is as pernicious to Religious Societies, as too little, no Church can be free from some Mistakes and Abuses; 'tis our Saviour's Wise Council, *Let the Tares grow till the Harvest*.

We have cleared the Baptism from Oil, Salt, Honey, Milk, antiently used in Baptizing, but we have unhappily altered the Immersion, which is no Circumstance, but the very Act of Baptizing, used by our Saviour and his Disciples, in the Institution of Baptism; we ought not to think Immersion grievous to Infants, since all Mankind used it from *Noah*; the *Jews* practised it, and so did the Primitive Christians, and some Northern Kings used it in *England*.

Bede says, *St. Austin* baptized 10000 in the River *Swale*, on *Christmas Day*, the coldest Time in our Climate; this was about 600 Years after our Saviour; and the Antient Church esteem those who were Baptized by Affusion of Water, though upon Occasion of Sicknes, to be irregularly Baptized, and they would never admit them into Holy Orders.

Matth. of Westm. relates, that *Rollo*, the First Duke of *Normandy*, was Baptized in a Fountain, *A. D.* 913. *Fol.* 271. *Quem dux Robertus de Fonte sacro suscipiens ei imposuit Nomen suum*, and in the Year 953, *Aulastus*, the King of *Norway*, was Baptized in an English Fountain.

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Fountain, as *Matth. of Westm.* says, *Eodem Anno Edmundus Rex; Regem Aulasium delavacro sanctæ Regenerationis suscepit.*

The Baptism of *Queen Elizabeth* may be read in the Book of Martyrs; the Font was of Silver, and plac'd in the middle of the Church, three Steps high, it was cover'd with a fine Cloth, over it was a Canopy of Crimson Sattin, fring'd with Gold; between the Choir and Body of the Church was a close Place with a Pan of Fire, in which they made ready the Child; divers Gentlemen with Aprons and Towels about their Necks, gave Attendance about the Font; the Fire was for preparing the Child for stripping it, and the Towels for drying it after the Immersion: Sprinkling requires none of these Preparations. *Mr. Strype* gives the same Account of the Solemnities used in the Baptism of *Edward the 6th.* I have met with some Persons in my Time, who were thus Baptized, as the Lord *Ferrars*, who told me so, and I have heard the same of *Mr. Berisford.* *Mr. Grieves*, a Parson in *Scarsdale*, did ordinarily Baptize his Parishioners by Immersion, and this Divine died about 30 Years since, as our Canon *Mr. Horton* inform'd me; some of the *Welsh* Gentry did inform me that they have seen Immersions in their Country.

Since the cold Immersion is useful to the Health of Children, as *Aristotle* affirms, all Physicians are obliged to promote their Immersion in Baptism; this fortifies their Bodies against the Injuries of cold Air, and will preserve their Healths, and prevents Hereditary Diseases; they who have experienc'd the effects of cold Bathing, by Dipping Children for the *Rickets*, cannot fear the baptismal Immersion; none who have used cold Baths themselves, will fear its Severity for Children; for that Experience will convince him, that no body takes any Cold by it, but finds much Warmth and Liveliness of Spirits after it, and the most tender recover

recover a Vigour of their Spirits after it. Some Anabaptists have assured me, that they never receiv'd any Injury by their Dipping in cold Water in our Climate; Is the Coldness of Water a Severity like that of Circumcision? And since we Gentiles are excus'd from that, we may the more easily bear the Coldness of Water; the Jews bore both Circumcision and Immersion. Can any Rational Divine fear to immerse Infants, or other Persons, who considers that the Gentiles from Noah's Time, the Jews afterwards, and St. John, and our Saviour's Apostles, used the same Immersion; this has been used in all Ages and Countries, 'till within 5 or 600 Years past, as Vossius affirms; therefore this Practice has 1000 Years Prescription in all Christian Churches, and therefore had an Apostolical Institution. 'Tis not 100 Years since its disuse in our Church of England. Our Saviour, and all Jews, were baptiz'd by St. John by Immersion; and that the Apostles used the same, we find by the Word *βαπτίζω*, which signifies a Bath, so Ephes. cap. 5. v. 26. *καθαίσεις τὸ ἕλκος τῆς ὑδὸς*. Heb. 10. v. 23. *καί μιν τοῦ σώματος ὑδὸν καθαίρων*, and in Titus, cap. 3. *ἐκπλύνει ἑαυτὸν ὑδὸς καὶ ὁ λόγος* and we may observe that the Fathers use the same Word for Baptism, so Justin Martyr uses it in his Apology, *καὶ ἐν τῷ ὕδατι βαπτίζονται* and he describes the Method of Baptism thus, in his Days, *They that believe the Truth of the Christian Doctrine, and design to live according to it, they must Fast and Pray for Remission of Sins; then they were brought to some Place where there was Water, and there they are regenerated, and in the Name of the Father, Son and Holy Ghost, they are washed in Water, βαπτίζω ποιεῖν αὐτοὺς*. And he observes how Esaias the Prophet orders penitent Sinners to obtain Remission, *καὶ ἐν τῷ ὕδατι*: and in the Eucharlog. Patriarch. the Baptism in the Church is thus describ'd, *Sacerdos Templum ingressus, induit se Sacralibus Vestibus albis, & Manipulis, accensis omnibus Luminibus*

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Luminibus, & accepto Thuribulo in Natatorium pergit; by which we may observe that the Place of Baptism was a *Piscina*. This is Dr. Covell's Account of the present Baptism in the Greek Church: [After the anointing with Oil, then the Priest dives the Baptiz'd Person in the Water three Times, and brings him up again, or sets the naked Child in a deep Dish, or Vessel of warm Water, and pour the Water on his Head, saying the same Form; this is the Affusion of Water on weak Persons, who cannot bear Immersion; afterwards the Priest anoints the Child with the Holy Chrysm, and Cloaths him in white; seven Days after, the Child is Sprinkled with Water in the Church, and his Face, &c. is washed with a Sponge, and he is declared Baptized.]

Vossius has Quotations to prove, that the whole Primitive Church used Dipping, and that the Trine Immersion was esteem'd as an Apostolic Tradition, as well as Pædo-baptism, *Multa quæ in Ecclesiâ per Traditionem observantur, Auctoritatem sibi scriptæ Legis usurpaverunt, veluti in Lavacro ter mergitare.*

Since the Change of Immersion into Sprinkling began in the Roman Church about 5 or 600 Years past; I will consider the Reasons *Vossius* quotes from *Aquinas*, for that Alteration.

1. When there is a great Multitude, the Asperision is sooner perform'd than the Immersion; to which I may Answer, That we have now no Multitudes, and that cannot be any Reason for such a Change, since many may go into a Water together, as it was in St. Peter's Days, who Baptiz'd 3000 in one Day, and St. *Austin* Baptiz'd 10000 in the River near York, on Christmas Day.

2. It may be changed where there is no Plenty of Water; but that is none of our Case in England, we have Rivers and Holy-wells enough,

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3. The Languor of some Persons will not admit of Immersion, in this Case, the Church has allow'd of Affusion of Water ; but tho' this may be done to the Sick, yet that way of Baptism the Primitive Church did never practice on the Healthful,

4. The tenderness of the Child in a cold Air, and cold Church, 'tis dangerous to undress and dip it there. My Answer to this is, The Child was usually brought to the Church lapt up in Mantles, and those were soon unfolded, and the Child ready for Immersion ; our own Nation has long practised this Immersion, till the Reformation ; and it has ever been used by the Northern Nations of the Greek Church, such are the *Muscovites* and *Armenians* : And the Histories of *Norway* and *Denmark* mention the Immersion of those Nations, when they first received the Christian Faith. *Alcuin*, who was an *English* Man, defended the Trine Immersion, against the Single, in the 4th Century ; therefore the Assertion of those who say, God has indulged the Northern Nations the Use of Asperion, is very false ; our cold Baths plainly prove, that 'tis not dangerous to dip Children in our Climate.

5. The Decency of Sprinkling, rather than Dipping, is much urged ; but if we consider that the same Objection lyes against Circumcision, it will not appear Material, since both are Commands of God, and we now Baptize few Adults : In the Ancient Church, Women were Baptized separately, and in the Greek Church, the Presbyter anoints the Forehead, and the Deaconesses the rest of the Body.

I will offer these Reasons for the restoring the Use of Immersion, since it is agreeable to the Rubrick of our Church.

1. Immersion was the Ancient Practice of the English, till after the Reformation, and this Change was first made in the Roman Church, in an Ignorant Age, about 600 Years ago, into which it crept in by degrees, by the help of the School-Divinity; though an Antient Ritual 1286, says, the whole Body was Immersed, *Trina fit Immersio, seu lotio in Nomine Trinitatis*, in Respect to the Death of Christ; and the White Garments were used as a Token of his Resurrection, and that the Oil and Chrysm were introduced by St. Clement, as an Apostolick Practice; but other Rites by the Popes.

2. The Alteration from Dipping was lately made here, by those who would not admit of Fonts, (and they were made for Dipping Children,) those who admit of no old Ceremonies, but sit at the Communion, and Scruple at the Trine Immersion, tho' practised by all Antiquity: *Socinus's* Doctrine prevails too much amongst these Reformers, for he asserts, That Baptism is not now necessary to one born of Christian Parents, 'tis enough to profess the Christian Faith. This is the true Ground of this Alteration to Asperision, and this makes Baptism very little more than a bare Profession of Faith, the least Asperision of Water is sufficient. The Quakers soon despised Asperision, and had little Esteem for those Ceremonies which might be altered at Pleasure.

3. We condemn the Papists for taking away the Cup from the Laity, and yet have used a partial Ab-
 ution in Baptism, instead of a total Immersion, practised by our Saviour, and his Church: This ought to concern tender Consciences with a serious scruple, since Baptism is a positive Command, and we ought strictly to adhere to the Institution deliver'd, in the Writings of the Apostles, and Primitive Fathers, who all agree in an Immersion; for
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tho' Asperſion be a ſort of Ablution, yet 'tis not that which was ordinarily practiſed in the Primitive Times; and, it may be feared, is not that Act of Baptiſm commanded by our Saviour, by which we expect the Benefit of Baptiſm.

Nectarius, the Patriarch, complains of the *Western* Chriſtians for introducing Asperſion, contrary to the Practice of the *Eastern* Churches; and they are Antienter than the *Roman*. It is the Glory of the Reformation, that it reſtored the Eucharift to its Original Inſtitution, it laid aſide ſome Ceremonies of Baptiſm as ſuperabundant, ſuch as the Oyl, Salt, Honey, Milk, and lighting of Candles; the two firſt of theſe came from the *Jewiſh* Cuſtoms in Baptizing.

4. The Trine-Immersion was antiently uſed, and generally practiſed, and is fit to be reſtored, becauſe of its Antiquity, and ſignificancy of the Three Perſons, in whole Name we are baptized: And the *Gentiles* uſed the number Three, as an obſcure Tradition of the Trinity, in their religious Luſtrations.

5. The Immersion into Water, and the riſing out of it again, does well repreſent the Death and Reſurrection of our Saviour, *Romans* ch. 5. *As many as are baptized, are baptized into his Death*, ver. 5, 6, 7.

8. Immersion was deſigned to repreſent our Saviour's Death and Reſurrection; but 'tis impoſſible to repreſent or commemorate them by Sprinkling, or that it ſhould reſemble Death to Sin, and Regeneration.

In every Sacrament, ſome Part of the Hiſtory of our Saviour ought to be repreſented; for in all the Religious Ceremonies of former Religions, they were either Commemorations of what was paſt, as the Sabbath of the Creation, the *Noachiſc* Baptiſm

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of the Flood, the Paschal Lamb of the *Jews* coming out of *Egypt*; or else the religious Rites respected what was to come, as Sacrifices, the Crucifixion of Jesus; but now our breaking of Bread, and pouring out of the Wine, is a Commemoration of Christ's Crucifixion, and are Symbols of it, which Christians use as an Office appointed for the remission of Sins, as all former Sacrifices were; and the same Qualifications are now required for a worthy receiving these Signs of his Death, as were used at Sacrifices, Repentance, Faith, Charity and Prayers; these were always necessary to receive the Benefit of both *Jewish* and *Gentile* Sacrifices; and therefore now more Necessary at the Representation of that Sacrifice, which was made for the Sins of the World; and as there were Adorations and humble Postures in all Sacrifices, so there ought to be at the Eucharist. Circumcision was a Ceremony to commemorate the Faith of *Abraham*, which was, that God would give him the Land of *Canaan*, and to his Seed, this is a Sign or Seal of that Covenant; this was instituted some Hundreds of Years before the Law, and then could not be an Obligation to observe that Law; but the *Jews* were obliged to the Observance of their Law, by their own solemn Promise; and when they made Profelytes of Justice, they made them solemnly promise, to observe that Law, but they were then circumcised, that they might be the Seed of *Abraham*, and have a Right to inherit the Land of *Canaan*; Women were only baptized, and made the same Promise to observe that Law; and other Profelytes initiated after the same way, by Baptism and Promise: Circumcision was not used in the Desert, and yet the *Israelites* were obliged to observe the *Jewish* Laws.

'Tis observable, That after our Saviour's Death and Resurrection, he gave the Commission to his Disciples for baptizing all Nations; St. *John*, and the Apostles Baptiz'd before, but now the new

Form of Baptism is instituted, *To baptize in the Name of the Father, Son, and Holy Ghost*, and that all Nations should so be baptiz'd, as well as the *Jews*. Asperision can only signify, very imperfectly, the washing away of Sins, which is only the Benefit of Baptism; but the plain Design of Baptism is by our Immersion into Water, and rising out of it, to profess our Faith in the Death and Resurrection of Christ, and therefore Baptism was instituted after his Resurrection: St. *John's* Baptism required only Repentance, and a Belief in a *Messias* to come, as a Saviour and Redeemer of Men.

St. *Paul* tells us, *Rom. 6. That we are buried in Baptism, and we must rise to newness of Life, as he arose from the Dead*: That is, in Baptism we engage ourselves to be Obedient to all the Christian Doctrines, and to imitate the Life of Christ, and we are therefore baptiz'd into his Name, because he was sent into the World to institute our Religion, and to dye for the Sins of the World, and to rise again for the Confirmation of his Doctrine, and to be Judge of our Observance of his Laws; and we are Baptized in the Name of the Father, because he is the great Creator, and is to be worshipped, and he sent his Son to preach this Religion, and we are Baptized into the Name of the Holy Spirit, who is sent by the Father, and Son, to assist us in conquering the Kingdom of Satan, and to resist the Temptations of the Flesh and the World, and to intercede for us, and to Seal us for a happy State hereafter; and, at last, to raise our Bodies. Because Baptism was used as an initiating Ceremony; our Saviour thought fit to retain it in his Religion.

We find by our Rubrick that our Church approves of Dipping, and the Reason of her complying with Sprinkling, is thro' the Prejudices of a deluded People, who, (from 1644 till 1662, were

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used to baptize out of a Bason by Asperſion, and that occasion'd the Parentheſis in the Rubrick, *if they ſhall certify*: This was made after King Charles's Reſtoration;) Or who have got by their Luxury, and conſtant hot Regimen of their Bodies, an unreaſonable Aversion to cold Water, not that they think Immerſion unlawful, but they dare not uſe it; but if they conſider'd, that Sprinkling was inſtituted by the Pope's Authority, and by ſome Diſſenters, who carry'd on a Reformation too far, ſo as to change this Apoſtolick Practice of Immerſion, they would not be fond of Sprinkling, which was only allow'd to the Sick, but is now indulg'd to the Healthful, without any Authority from Scripture or Antiquity.

I can ſeriously profeſs, That I have ſeen very great Effects by Dipping Rickety Children; two or three Dippings have wonderfully ſtrengthen'd their Limbs, and I believe the ſame might have been produc'd by the Baptiſmal Ablution; and this now grown a common Practice amongſt us, to cure Children of the *Rickets*, by frequent Dippings in a Tub of cold Water, without any Sweating after it; this Immerſion therefore may prevent the *Rickets*; a great Remedy which will cure a Diſeaſe, will prevent it eaſily.

Some miraculous Cures have been done by Baptiſm, but I will not determine how far they may be attributed to cold Water; St. *Auſtin* mentions a Cuſtom of ſome, in his Days, who brought Perſons to be baptized to procure Health to their Bodies, more than for their Regeneration; the *Jews* and *Hagarens* cur'd the Fœtor of their Children's Bodies by the Chriſtian Baptiſm.

Abluitur Judæus Odor baptiſmate divo.

Theodoſius

Theodosius the Emperor, falling Sick at *Theffalonica*, was there baptized, and recover'd of his Sickness; and many deferred their Baptism till some dangerous Sickness, that they might recover by the baptismal Immersion. *Bede* ch. 4. lib. 5. relates the History of a Bishop, who cur'd the Wife of a Nobleman by Holy-water, wherewith she bathed the Places pain'd.

Pliny relates many miraculous Cures of Waters; some Waters in *Campania*, which Cure Madness, and a Fountain at *Cyzicum*, which Cures Love. *Varro* says, There is a River in *Cilicia* call'd *rovi*, because it sharpens the Senses; this is *Pliny's* Remark on the wonderful Effects of Waters, *Nullâ Parte Naturæ sunt majora Miracula.*

All hot Passions may be cur'd by an Immersion into cold Water; thus the Fury of *Hypocondriacks*, *Hystericks*, and all delirious Diseases, are check'd by cold Baths, and a true Natural Vigour and Illumination is restor'd in the Mind, which has been deprav'd by *Convulsions*, *Madness*, *Palsy* and *Anger*.

Aristotle has observ'd in his Problems, *Seç. 8.* That by Affusion of cold Water, Anger may be cur'd because that extinguishes Heat, on which that Passion depends.

Washing the Body in cold Water, is good for length of Life, hot Baths are nought; this the Lord *Bacon* affirms, in his History of Life and Death, pag. 40. In *St. Clement's* Recognitions, lib. 6. *Seç. 11.* *St. Peter* says, 'Tis a good thing, and agreeable to Purity, to bathe the Body in Water, and lib. 8. The next Day *Peter* took my Brethren and me, and in the Morning went down to the Haven, that we might bathe ourselves in the Sea after which we retir'd into a private Place to Pray, *Seç. 15. lib. 6.* and after Fasting, he gave me Baptism in running Water, lib. 4. Your Sin

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may be washed away by the Water of a Fountain, or of a River, or of the Sea, *Sect. 321.*

Sleidan, in his History of the Reformation, *lib. 21.* says, The Germans dipp'd their Children 3 times, *An. Dom. 1545.*

I have sufficiently proved the Antiquity, and general Practice of Immersion; that it was the Practice of our Saviour and his Apostles; and that by restoring Immersion, we shall clear Baptism from the Corruption it now labours under. And why should not this Sacrament be cleared from such Changes as have befallen it by the Pride of Popes, the Deceits of a wicked Spirit, and the Prejudices of perverse Men.

In the first Ages, Adults used to Fast and Pray before their Baptism; and since Baptism is a Covenant with God and Christ, into which Parents engage their Children in their Infancy, all Sorts of Religious Ceremonies, and Worship of Christ, are then to be used, and due Care is to be taken by the Parents for their Education in the same; since Parents ought then to promise, as well as to believe for their Children. But we have very unsuitable and unprofitable Customs of promising by others, who never can probably take any Care of such Solemn Promise, nor do practice the Religion they profess: But the Solemnity of Baptism ends in vain Pomp, costly Treats, or Drunkenness: These cannot be reformed till the Custom of God-Fathers and God-Mothers is laid aside; they may be Witnesses, but ought not to promise or believe for any other Person's Child; that is the proper Business of his Parents, by whose Faith the Children are sanctify'd, and by whose Authority they are engag'd in a Holy Covenant, and by whose Care they must be educated; but this must be done by publick Authority, which can easily alter the Constitution it makes, when Corruptions in any Constitution make it Necessary. As by *Adam's Sin* we all offended, tho'

(tho' without our Knowledge and Consent,) and because we are his Offspring must dye; so by their Parents Faith and Repentance, all Infants are prepared for their Baptism, and by their Authority dedicated to the Worship and Service of the Trinity: And tho' the Infants know nothing of that Covenant, into which they are engag'd by their Parents; yet when they are Adults, they are oblig'd, by their Parents, to perform it; For they only can engage their Children in this Covenant. What I have writ is to restore Baptism to its Original Practice, according to this Quotation of *Justin Martyr*, *ἡ δὲ τῆς ἀναστάσεως αὐτοῦ ἐν τῷ βαπτισμῷ τὸ πρῶτον τὰ σύμβολα*. Let all Divines dip the Children in Water discreetly, according to their Rubrick; and let all Fathers take the Judgment of Physicians, that the Child will endure it, and let them certify when 'tis so weak as not to bear more than pouring Water on it; 'tis the necessary Duty of Divines to baptize by Immersion, if possible it will be admitted; and 'tis the Duty of Parents to lay aside all their perverse Prejudices against the Command of the Author of this Sacrament. *Ziporah* calls *Moses* a bloody Husband, because of Circumcision, *Exod. 4*. And a Divine will, at first, suffer *St. Austin's* Reproach, tho' he will not deserve it so much, to be *durus Pater Infantum*: But a few Trials of Immersion will satisfy both Divines and all Parents, and they will be pleased with that Sacrament administred according to its Institution by Immersion; and by that Natural Vigour and Health which Children will obtain by it, as well as by having exactly observed the Command of their Saviour; that their Children may be pardon'd by the Death and Resurrection of Jesus, which they represent by Immersion: And this short Stay in cold Water will be esteemed as the beginning and first Act of a Christian Life, and be rewarded for this small Suffering with the greatest of Blessings, the Pardon

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pardon of Sins. I may now say as *Naaman's* Servants did ; if God and Christ had bid thee do some great Thing, wouldst thou not have done it ? How much rather then, when only they say unto thee, *Wash and be clean* : A great Quantity of Water has no more Effect to cleanse a Sinner, than a lesser, but Rewards may be appropriated to Particular Actions ; so *Naaman must dip seven times in Jordan*, according to the Saying of the Man of God, before he could be clean : So in both Sacraments, the Promise of Remission of Sins is made to them, who, with Faith and Repentance, perform those Symbolical Actions, which represent the Crucifixion, or Death and Resurrection of Christ ; as 'tis said of the Brazen Serpent, which was made a Sign of Salvation, as 'tis called, *ch. 16. of the Wisdom of Solomon* : *He that turned himself to it, was not saved by the Thing he saw, but by thee, who art the Saviour of all* ; so it must be asserted, that the Sacramental Actions have great Blessings annexed to their Performance. Faith and Repentance, without the Use of the Sacraments, cannot save any who neglect them, neither can Immersion confer any Benefit ; but as 'tis a Way appointed of expressing our Faith, in the Death and Resurrection of Jesus Christ, and an Act of Obedience to that Divine Law, and a Condition required by it for the Remission of Sins, which are procured by our Saviour's Death ; and we receive the Benefit of that in our Baptism, which the Ancients call, *Sigillum Dominicum* ; and that the Children are capable of, and of being dedicated to the Service of the Trinity.

Thomas Aquinas was the chief of the Scholastick Doctors, and in his Conclusion, is this Question and Answer : He was born *An. Dom. 1223*.

Utrum Immersio in Aquâ sit de Necessitate Baptismi.

Cum in Baptismo assumatur Aqua ad Corporis Ablutionem, non modo per Immersionem, verum etiam per
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Asperſionem, vel Effuſionem Aquæ Baptiſmus dari poteſt: Tutius tamen eſt, (quia hoc habet communior Uſus) per Modum Immerſionis baptiſare.

I quote this from *Aquinas*, to ſhew his Opinion, that Immerſion is moſt ſafe, and was in common Uſe in his Time, and that Aſperſion was brought into the Church by the *Popiſh* School-men, and our Diſſenters had it from them; the School-men employed their Thoughts how to find out Reaſons for the Alteration to Sprinkling, brought into Uſe in the 12th Century.

Utrum Trina Immerſio ſit de Neceſſitate Baptiſmi,

His Conclusion is, *Licite poteſt Baptiſmi Sacramentum unica vel Trina perfici Immerſione, nunc tamen non ſine peccato miniſtraretur Sacramentum Baptiſmi, abſque Trinâ Immerſione.*

I will here quote the Apoſtolick Canon 42, "If
" any Biſhop or Prieſt do not perform the three
" Ablutions of one Myſtery (or Sacrament) but one
" Ablution into the Death of Chriſt, let him be
" depoſed. And this is Mr. *Johnson's* Remark, *All who believe a Trinity, ought earneſtly to contend for retaining of that Form which Chriſt himſelf inſtituted, and that Mode of performing it, which is moſt agreeable to that Faith, I mean the Trine Immerſion, or aſperſion.* By this Canon we may be convinced, that from the beginning of the Churches of Chriſt, they uſed the Immerſion in Baptiſm; many Martyrs have mentioned this Rite, as well as the *Greek* and *Latin* Fathers: All Churches in the *North, South, Eaſt, Weſt*, have conſtantly practiſed it till the Pope and his School-men introduced Sprinkling; and they who imitate them, have not reformed from this Corruption of Baptiſm; though they reſuſe to Baptize in Fonts, which were deſigned for Dipping, but are abuſed now by putting a Baſon of Water in them,

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them, in order to Asperſion ; but this is not Effuſion, which ought to be thrice repeated as well as Immerſion, which was uſed thrice in the Liturgies publiſhed in *Edward* the 6th Days ; but in our modern Liturgies, the Trine Immerſion is not preſcribed : In the 1ſt Book of *Edward* the 6th, 'tis ſaid, *They ſhall dip it in Water Thrice. Firſt, Dipping the Right-side, Secondly, The Left-side, the Third Time, Dipping the Face toward Font.*

The Fourth Council of *Toledo*, *Can. 4.* ordered the Trine Immerſion, in Oppoſition to the *Arian* Heresy.

The *Romaniſts* admit of Baptiſm in any Liquor ; and *Beza* follows that Tenent, *Non minus rite ego, quovis alio Liqueore quam Aquâ Baptizarim.*

Necceſſity diſpenſes with all Ceremonies in Baptiſm, as *St. Cyprian* ſays in his Epistle to *Magn.* *In Sacramentis ſalutaribus Necceſſitate cogente, & Deo indulgentiam ſuam largienti totam credentibus conferunt divina compendia.*

Baptiſm in Private Houſes is Valid in caſe of Necceſſity ; ſo *Philip* Baptized the *Eunuch*, and not in the Place of Publick Worſhip ; and *Ananias* Baptized *Saul* in a Houſe, not in the Congregation ; ſo *Paul* Baptized the Keeper of the Priſon, but our Diſſenters will not admit Baptiſm in Private Places, but in the Face of the Congregation, which, they ſay, is neceſſary in this Sacrament. Note, That they who left off Dipping, do readily change the Matter, Place, Prieſt, old Rites, and Symbolical Notion of Baptiſm ; though 'tis expreſſed in the Prayers, Grant, *that as he is now made Partaker of the Death of thy Son, ſo he may be alſo of his Reſurrection, vid. Private Baptiſm in Houſes.*

The Church had no Baptisteries for 200 Years, Rivers and Fountains were their Fonts, as appears from *Justin Martyr* and *Tertullian*; the Places in which they Baptized were distant from Churches; after 200 Years Baptisteries were erected, but to near Cathedrals, called *Ecclesiæ Baptismales*, and then they Baptized at *Easter* and *Whitsontide*, as the most proper Times to signify the Death and Resurrection of Christ; the *Greek Church* Re-baptizes those of the *Latin*, because they are not Dipped; and the *Romanists* assert, That nothing is Essential to Baptism but the Form of Baptizing, *In the Name of the Father, Son, and Holy Spirit*; but the Church of *England* call Baptism a Symbol, and prescribes Dipping to the Healthy, and Perfusion on the Weak; it has given no Command to Sprinkle; the late Practice of which, for some Years, the Pretence of the Tenderness of Infants, and the Indecency of naked Infants, has deceived us into this new Mode; but I have said enough to satisfy all but the Obstinate, and the Alterations I wish for are reasonable, to leave the Rubrick, as it was, from the beginning of the Reformation, without the Parenthesis, or to punish those who Baptize without a Certificate; to charge the Parents with the Education of the Child, to Baptize them of riper Years at Home, in a convenient Cistern, and to certify it afterwards in the Congregation: Our Fonts are built with a sufficient Capacity for Dipping of Infants, and they have been so used for 500 Years in *England*; both Kings and Common People have been Dipped, but now our Fonts stand in our Churches, as Monuments, to upbraid us with our Change, or Neglect of our old Baptismal Immersion. The Stone Fonts were made for the Baptizing of Children by the Constitutions of *Stephen Archbishop of Canterbury*, An. 1222. *Præcipimus ut Fontes in quibus Pueri baptisantur lapidei sint*; and *Archbishop Edmund* decrees, *Baptisterium habeatur in qualibet Ecclesia Baptismali lapideum, vel aliud com-*

petens (sit sic quod Baptisandus possit in eo Mergi) vid.
 Linwood: Since the Apostles, and their Successors
 Baptized by Dipping the first Converts; the succeeding
 Ages near 1000 Years Dipp'd them in their Bap-
 tisteries, both Men and Women; but when none
 but Infants remained in the *West* to be Baptized,
 they were also Dipped till *Edward* the 6th Time,
 and after; and the Age which has practised Sprink-
 ling in *England* began 1644, and to the present Year
 are 77 Years: Shall we baptize according to this
 New Mode, or the Antient History of the Christians?
 Whether is a Font, or a Bason, a more decent Ves-
 sel for the Christian Congregation? Shall we observe
 the Comment of School-men, or the old Constitu-
 tions of our Bishops? *Licet per asperersionem vel affu-
 sionem aquæ possit fieri Baptismus, ubi esset talis consuetudo;
 laudabilis tamen est consuetudo, ut fiat per Immersionem.*
 We have mistaken the affusion: *Sufficit quod caput
 aspergatur, vel supra caput aqua aspergatur, vel in
 Aquam mergatur tanquam pars principalior.* This is ad-
 mitted in case of Necessity; but we then pour on
 the Face, what should be done on the Head, Lin-
 wood, pag. 242.



The

*The Conclusion by comparing the Old Rite of the
Mosaic Covenant, and the New made by
Christ.*

1. **T**HE *Jews* Religion was called the first Covenant in the *Hebrews* by St. Paul, and that comprehended the Belief of a Messiah to come; the Moral Law in the Ten Commandments; the Civil Sanctions, or Judgments, and the Ceremonial, or Ecclesiastick Laws; and into this Covenant all the Males were admitted by Circumcision, and the Female Profelytes by Immersion of the whole Body.

The Christian Religion is the second Covenant, and comprehends the Belief of the Messiah already come, who, after the giving of his Divine Laws, was crucified and raised again; and then appointed the Baptism which the *Jews* practised by Immersion, as his initial Rite, to admit all his Profelytes into his New Covenant; and this Rite consisted of a Dedication of the Person Baptized to the Service of the Trinity, by the Form of the Words, and a Symbolical Representation of Christ's Death and Resurrection, by immersing their Bodies into Water, and rising out of it; and this particular Declaration is required, because Christ was made a Sacrifice for our Sins, and all are Baptis'd into his Death.

2. The Mosaic Covenant Rite was used to Children, as well as Adults; and St. Peter declares, *Acts 2. v. 39. The Promise is unto you, and to your Children, and to all that are afar off, even as many as our Lord God shall call.* And if the Remission of Sins, and the Promise of the Holy Ghost there mention'd,

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belong to our Children, we ought to Baptize them, that they may receive it. Children are capable of a Federal and Ecclesiastic Rite by Prayers and Blessing, by which the Sin of *Adam*, (which condemn'd them to Death, as his Offspring, and to a miserable State in this Life) is forgiven, and they are capable of a Restitution to a future Life, and the Paradise in the *Millenium*; and if Children live to become Adults, they are oblig'd by their Baptism to actual Faith and Repentance.

3. The Jews Covenant had the Promise of the Land of *Canaan*, and Prosperity in it, as long as they obey'd their Covenant; but for their Disobedience they were oft expell'd thence in their Captivities; but yet there is a Prosperous State at last promis'd to them after the Resurrection, in the Kingdom of the Messiah; this the present Jews expect in *seculo venturo*, as all the old Prophets describe it; and then will be fulfilled that Promise made to *Abraham*, *That in his Seed all the Nations of the Earth shall be Blessed* in that better Heaven-like State, promis'd to all Believers at the first Resurrection, and in the glorious *Jerusalem*, the City *Abraham* look'd for, whose Builder and Maker is God.

4. *Heb. ch. 8.* The Christian Covenant is call'd a better Covenant, establish'd on better Promises, besides the Remission of Sins, and the Assistance of the Holy Spirit, and the Millenary Paradise for 1000 Years, immortal Life in a new Heaven and Earth, which was not reveal'd to the *Jews*, nor declared by any of the old Prophets, is now promis'd to Believers.

5. The second Covenant, as well as the first, was establish'd by shedding of Blood; the 1st by the Blood

Blood of Beasts, which represented the Blood of the second Covenant, and that was also signify'd by the Blood of every Jew shed by Circumcision; but the Christian Covenant requires no shedding of Blood, but a smaller Severity from us of Dipping, which was practis'd by all the Jews, by St. *John*, and the Apostles at the Admission of their Profelytes; and as the Jews presum'd not to alter the known Method of Circumcision by making a small Wound on the Fore-Skin, for that might bleed, as well as by the cutting off that Part; so neither can Christians alter their Immersion, which is the true Fæderal Rite practis'd when Baptism was first Instituted; and none dares now to alter one Title of the Laws made by the Son of God. Baptism is not only a symbolical Action, representing the Death and Resurrection of Christ, for whose sake our Sins are pardon'd; but also a Fæderal Rite, by which we are oblig'd to dye unto Sin, and live according to the Laws of Christianity; 'tis a Holy Rite by which we receive the Promise of the Holy Spirit; 'tis an Ecclesiastic Rite, by which we are admitted into the Church; and, as in the other Sacrament, we are oblig'd to use a Symbol representing Christ's Crucifixion; so, in Baptism, we must use Immersion, which only can represent his Death and Resurrection, and for that Significance, as well as Christ's Precept and Practice, the Immersion cannot be alter'd, if the Child be in Health.

6. When the Jews transgress'd the Precepts in their Covenant, they used a Sacrifice to obtain their Pardon; so the Christians use their Sacrament now, as a peculiar Office for the Remission of their Sins committed after Baptism, wherein they represent Christ's Blood of the New Covenant, which is shed for us for the Remission of Sins.

Sins: And the Eucharist is a frequent Commemoration of Christ's Propitiatory Sacrifice, for the Sins of the World. At the *Jewish* Sacrifice their Sins were confess'd, and they believ'd God would accept the typical Blood of the Beast, 'till the Sacrifice of our Saviour, as he formerly accepted the Blood of the Lamb instead of *Isaac's* Blood. Faith, Repentance, and Newness of Life, are the true Qualifications for all Sacrifices, Sacraments and Prayers, before we Use them.

Let us thankfully Acknowledge the great Kindness of our Saviour, in requiring no shedding of Blood for our Admission into his Covenant, but only that Immersion, which was prescrib'd to the tender Females amongst the *Jews*; nor laid on us any more symbolical Ceremonies, than the two Sacramentary Symbols, necessary for the Remission of Sins; and since the Christian Ministers have their Commission to administer these Sacraments, they may forgive Sins by the use of these Means appointed by Christ: And to declare my Sentiment, I think no Sins can be forgiven to him that neglects or contemns the Sacraments: 'Tis a strange Stupidity and Ingratitude to condemn the Commemoration of our Redemption, and not to accept, in God's Method, the only Means whereby we can be made more happy in a future Immortal State.





Honour'd SIR,

“ **T**H O’ I had not the Happiness of your
 “ Personal Acquaintance, as I formerly
 “ had that of your worthy Friend and
 “ Admirer, the Learned and Sagacious
 “ Dr. *Baynard*; yet I’ve, long ago pe-
 “ rus’d your ingenious and convincing Discourses
 “ of the Usefulness of Cold Bathing, &c. Which,
 “ I confess, I never look into without a very sen-
 “ sible Pleasure, and Advantage too: I shall there-
 “ fore, in Testimony of the Respect due to you
 “ on that Account from me, in common with
 “ the Gentlemen of our Profession, very readily
 “ give you such Satisfaction, in Relation to the
 “ Cases you are pleas’d to enquire after, as may
 “ be comprehended within the Compass of a Let-
 “ ter; and begin with that of Mrs. *Eleanor Fowler*,
 “ a young Gentlewoman of this Town, aged up-
 “ wards of Twenty; who, about nine Years ago,
 “ had the Misfortune to be seiz’d with very se-
 “ vere *Convulsions*, which, notwithstanding the joint-
 “ Endeavours of my learned and ingenious Friend
 “ Dr. *Powell* of *Pembrook*, and myself, very soon
 “ increas’d to such a Degree, as frequently, with-
 “ out any evident Cause, (but always, on her but
 even

" even attempting either to swallow either So-
 " lids or Liquids, of any kind whatsoever) to throw
 " her into the most violent *Convulsions* imaginable;
 " in which miserable Condition she remain'd nine
 " or ten Weeks, at least, without eating or drink-
 " ing any Thing, as she then did, and still does
 " solemnly declare; I having asked her the Que-
 " stion since I receiv'd yours, in the Presence of
 " Mrs. Fowler, her Mother, a very understanding
 " creditable Gentlewoman. Being thus debar'd
 " the Use of internal Remedies, and external prov-
 " ing Fruitless, we directed her to the Cold Bath,
 " which she had not long used before her Fits
 " began sensibly to abate; and in about a Months
 " Time, left her. But what's very Remarkable,
 " upon her omitting to Bathe for some Time,
 " (a Fortnight, or thereabouts) she relaps'd into
 " her *Convulsions*, in as violent a Manner as be-
 " fore; nay, if possible, worse: They now
 " very much resembling a *Catalepsis*; this oblig'd
 " her to have recourse to the Cold Water again,
 " and that with so good Success, that, in a very
 " little Time, she perfectly recover'd from her
 " Fits, and all their Attendants, and has continu'd
 " free from them ever since; yet, now and then,
 " uses the Cold Bath, by way of Precaution.

" About three Years ago, I order'd a Child of
 " this Town, reduc'd to the very brink of the
 " Grave by *Convulsions*, the *Rickets*, &c. to be con-
 " stantly dip'd in cold Water, by which Means,
 " in a short Time, he perfectly recover'd, beyond
 " the Expectation of his Parents, &c. and is now
 " a brisk lively Boy, (his Name is *Cleveland*.)

" The next Case I shall mention is that of *Wal-*
 " *ter Duggan*, an honest Drover of this Country,
 " aged between 30 and 40, who, about three Years

" since, upon taking Cold, (as 'tis usually term'd)
 " fell into an universal *Rheumatism*, insomuch that
 " being confin'd to his Bed, he became altogether
 " unable to move without Assistance; and then
 " in the most exquisite Pain, particularly about the
 " Small of the Back. In which deplorable Con-
 " dition he lay several Weeks, notwithstanding
 " the diligent Administration of the *Usualia* on such
 " Occasions, *viz.* Bleeding, &c. when, at length,
 " he so far recover'd the Use of his Limbs, as
 " to be able to make a Shift to go with difficul-
 " ty on Crutches, but almost double; his Back
 " appearing as if broke; and thus he continu'd,
 " to the best of my Remembrance, some Months,
 " labouring under a decay'd Appetite, extreamly
 " emaciated; in short, in a very languishing Con-
 " dition; when, with some Difficulty, I prevail'd
 " on him to try the Cold Bath, which succeeded
 " so well, that in nine or ten Days time, he was
 " not only able to walk upright without his
 " Crutches, but found himself so well in other Re-
 " spects, that he immediately took Horse and rode
 " about his necessary Affairs, above two hundred
 " Miles an End, taking, in his return, a second
 " turn at the Cold Bath, for about a Week when
 " he came Home, recover'd to Admiration, and
 " continues so. Nay, he tells me, he finds him-
 " self better able to encounter the Injuries of the
 " Weather, than before his Indisposition, his Em-
 " ployment obliging him to be frequently on Horse-
 " back.

" For my Part, I have long since been so fully
 " convinc'd of the Benefit of early Immersion, that
 " I caus'd my three Boys, (the Eldest being now
 " nine Years old) to be dipp'd before they were
 " a fortnight old, and that with so good Suc-
 " cess, that, I thank God, they have hitherto con-
 " tinu'd

" tinu'd in an extraordinary State of Health, ex-
 " cept the youngest, who, by the ill Usage he
 " met with whilst at Nurse, fell into the *Rickets*,
 " but by the Repetition of the cold Water, very
 " soon perfectly recover'd, and is now as hearty,
 " strong, and active a Child, as any of his Age
 " in the Country, without the least Foot-steps of
 " his former Ails.

" I could easily produce many more Instances
 " of the Usefulness of cold Bathing, which have
 " occur'd in the Course of my Practice; but
 " these being sufficient to convince any unpreju-
 " dic'd Person of the Advantages arising from
 " that Practice, (when under the Direction of a
 " judicious and cautious Physician) I shall there-
 " fore forbear, heartily wishing you, Sir, Success
 " in your present Undertaking, as being likely
 " to prove the most Universal Antidote to the
 " many growing Distempers of the Age; which
 " are but the necessary and fatal Consequences of
 " our Women's being (as you are pleas'd to ex-
 " press it, pag. the 75th of your Treatise of cold
 " Bathing) taught to drink, not only hot Li-
 " quors, but Coffee, Tea, &c. from their Youth,
 " and that too in a most extravagant Manner.
 " Which foolish and most pernicious Custom, (howso-
 " ever Advantageous to the Merchant) having now,
 " like a spreading Contagion, prevail'd amongst
 " even the common Sort, will, doubtless, in Pro-
 " cess of Time, greatly contribute towards the
 " producing such a degenerate feeble Race of
 " Mortals, as our more Temperate, and therefore
 " Wiser Ancestors would have beheld with a just
 " Commiseration, as unable to sustain the neces-
 " sary Fatigues of Body and Mind requisite to
 " the due Discharge of the several Duties incum-
 bent

“ bent on them, whilst in this Vale of Misery;
 “ for the Mind, in the Exercise of its rational
 “ Faculties, has a much greater Dependance on
 “ the Vigour of the Body, than those are apt to
 “ imagine, who are Ignorant of its Mechanism.

“ And now, Sir, I'll conclude this Letter, ma-
 “ king no other Apology for its Prolixity, than
 “ that 'twas writ in Obedience to your Com-
 “ mands by,

Honour'd S I R,

Your very obliged

Haverford-west,
 Dec. 23. 1721.

humble Servant,

PERROT WILLIAMS.



P O S T S C R I P T.

AS far as I can learn, the Trine Immersion in Baptism began to be disus'd in this Part of *South-Wales* pretty early; tho' the Old large Fonts are still extant in most, if not all of our Churches.

I shall here supply one Omission in Mrs. Fowler's Case, viz. That the usual Evacuations by Stool, Urine, &c. entirely ceas'd during her inability to swallow.

In case G. M. thinks fit to make himself known to me, I shall take Care to communicate to him your kind Advice,

A P P E N D I X.



A P P E N D I X.



THESE following Experiments will convince the most Obstinate, That Children do take no Cold by their Immersion into Water: I weigh'd two Children under ten Years of Age, before and after their Immersion in

a Tub of cold Water, and they both lost weight about 4 Ounces; the Boy more than the Girl.

I weigh'd a young Person above twenty, twice, both before and after cold Bathing, in my Bath; and the first Time, * in a quarter of an Hour he lost $\frac{1}{4}$ of a Pound, and at the second Bathing, † next Morning, he lost $\frac{1}{2}$ a Pound in the same Time; the Pulse before both of his Bathings was 77 Beats in a Minute, but after both Bathings 78.

Gennadius is usually quoted for to prove the Antiquity and Lawfulness of Sprinkling, *Dog. 74. Nul- lum Catechumenum quamvis in bonis Operibus defun- ctum Vitam Aeternam habere credimus, excepto Marty- rio*; he also asserts *inter Dogmata Ecclesiastica, Par- vulos*

* July the second.

† July the third.

vulos Baptizatos Eucharistiæ Mysteriis admittendos esse.
To all this I will give Dr. *Whitby's* Censure on
these Dogmata, pag. 75. præfat. *Dissert. de scriptur.*
Interpret. decies ad minimum peccat Gennadius in Ec-
clesiasticis Dogmatibus recensendis.

Gennadius's Words are in comparing Baptism and
Martyrdom, *Ille post Confessionem vel aspergitur Aquâ*
vel intingitur; Martyr verò vel aspergitur Sanguine vel
contingitur Igne. *Gennadius* writ according to *Baronius*
A. C. 433, and was infected by Pelagianism, and
they think Baptism Unnecessary, but he asserts the
Necessity of it; therefore this Book has been al-
ter'd by the Roman Church, since they admitted
Aspersion; for that was not used in that Age in
France, as *Baronius* relates the Baptism of *Clodoveus*
the French King, *Remigius jussit lavacrum preparari*
—totum Templum baptisterii divino respergitur Odore— ut
a tanto Pontifice Remigio Spirituali ablueretur lavacro.
Then Sprinkling was not indulg'd to the French
Kings. This *Gennadius* is quoted in *Sparrow's Rational.*

As to the Canons and Constitutions 1603, in
that Synod, the 30 Can. hath these Words, When the
Minister dipping the Infant in Water, or laying
Water on the Face of it, (as the Manner also is)
hath pronounc'd these Words, *I Baptize thee in*
the Name of the Father, of the Son, and of the
Holy Ghost, the Infant is fully and perfectly Bap-
tiz'd. The laying Water on the Face, seems a
Scotch Phrase, and not English; their Manner of
Baptism is not here approv'd by the King's Li-
cence and Authority, and the Bishop's Indulgence
here, is no Act of Parliament for it; but the
Meaning of laying Water, must be pouring Wa-
ter on the Infant, as the Rubrick expresses it, *when*
the Child is weak. Since then Sprinkling is never pre-
scrib'd by our Church, and there is no better Au-
thority than *Gennadius* for it; and since I prov'd
by Experiments that it may safely be done, and
that

that it is a universal Remedy for the Diseases of Infants: I hope all Parents will think better of Immersion, against which neither Divines nor Physicians can make any Objection; neither can he who admits of Incision on the Arm and Leg of his Infant for Inoculation, justly complain of the Severity of Immersion.

I cannot omit *Josephus's* Reflection on the Baptism of *St. John*, because it shews the Jewish Opinion concerning the Natural, as well as Spiritual Effects of Immersion.

He says, The Baptism of *St. John* not only wash'd away Sins, but also help'd to preserve the Chastity of the Body, and the Righteousness of the Soul, and Purification of it and that it was esteem'd;
Omnium Virtutum signaculum, & Custodia Fidelis.





A

L E T T E R

To the Right Honourable

Mr. C——— S———

Concerning the Inoculation of the Small Pox, which is a greater Severity to Infants, than their Immersion in their Baptism.

I Suppose Your Honour may have heard of many Persons that have been Inoculated for the *Small Pox*, and that it is reputed a safe Way, but I think nothing is to be conceal'd from a Person whose Health I wish, who may be over perswaded to try that new Method. But I fear you will be surpriz'd when I have told you, that some Persons have miscarry'd in that Operation; you may have heard in the News-Papers of the Lord *Sunderland's* Son, who dy'd in it, and of the Death of the Lord *Bathurst's* Servant; and the *London Journal* gave an Account that the Daughter of the Lord *de la War* was dangerously ill, under that modish Experiment, as he calls it; to which I may add, that a young Physician was Inoculated, and dy'd; and the

the *Evening Post*, at the End of *August*, mentions many particular Persons who suffer'd by it. I question not but there are many more unfortunate Tryals, which I have not heard of, and 'till they appear, I will here give you my Reasons why I do not approve of this Practice.

First, Our Divines affirm that Diseases are Punishments on *Adam's* Posterity, and by them we are brought nearer to the Dissolution of our Bodies, occasion'd by his Transgression. God's Providence afflicts us by Diseases, Deut. 28. v. 22 ; and he appoints or permits external Causes to produce them, but has not permitted us to kill ourselves, nor use any Means to occasion it. He is a *Felo de se* who takes a desperate antimonial Vomit, or Coloquintida Purge, or 3i of *Opium*: to produce any Disease that may prove Mortal, is making a rash and foolish Experiment ; and if we design it for Fear of the same proving malignant, we distrust the Mercy and Care of the Governour of this World, who can only give Success, and knows the most proper Time for Afflictions, and the Measure of them ; he that depends on God's Goodness and Wisdom, has greater Hopes of his Favour, than when we confide in our own Wisdom and Artifice.

2dly. Suppose any sensible Person sick after his Inoculation, he will then Repent of what was done to occasion his Head-ach, Faintness and Sicknes, and he will beg Pardon for his rash Action, and distrust of the Care of the Divine Providence, and if he dies all his Friends will execrate the Operator who advis'd him to it ; the same Solitude and Regret will happen to every Parent who obliges his Child to the Operation, if he chance to dye in it. The Physician is ashamed at his ill Success, and he is oblig'd to desert this new Method of Killing, whose only Business is to restore Health, or prevent Diseases, and to do no Injury when he can do no Good. By *Hippocrates* Oath, Physicians are oblig'd not to Cause an Abortion, tho' that may sometimes be beneficial to a Person who

cannot be deliver'd. * No good Intention can justify any mischeivous Action; we must do no Evil, that a good End may be obtain'd: to cause an Abortion is accounted no less than Murder, and to kill a live Infant is much more so.

Some desperate Remedies have cur'd Diseases, such as *Cantharides* and *Sublimate*, but the Danger in the Use of them will deter all prudent Practisers, because some have been destroy'd by them.

All poysoning of others is forbid by the Word *Pharmaceia*, in Scripture; and when the Inoculation is Mortal, it may justly be esteem'd as a poyson'd Wound; the Place is inflam'd and painful, as in Wounds by a poyson'd Arrow, when a Fever succeeds with ill Symptoms; and since this Practice is sometimes Mortal, it must produce Symptoms of the greatest Malignity, whereby it kills. Monsieur *Rbedi* try'd the Poyson of a Viper, by putting it into a Wound made on other Animals; so the purulent Matter is inoculated, and infects the Blood immediately, and ferments it as the Venom in the Bite of a Viper, mad Dog, Scorpion, or Bee; the Humours are coagulated or putrified, and the Part is pain'd and swell'd, and if too much Venom is infus'd, who can stop its Virulency? Or who knows what Quantity of its Infusion is best? There can be no infallible Certainty that a Person Inoculated will recover; tho' many may escape, all will not, therefore all that are Inoculated run some Hazard; the Hazard of them that are, or are not Inoculated seems the very same, if they undergo the same Preparation, for that makes way for the Recovery of both; but without a due Preparation, many Tumors will be left after the Inoculation. If the same Preparation was made by Bleeding, Purging, and

* ε δώσω δὲ φάρμακον ἐνὶ ἀίηθις θανάσιμον ὅμοιος ἐνὶ γυναικὶ πρὸς φθόρον δώσω

a temperate Diet, all Persons infected by Smell would come off more easily ; and how can we be sure that most will dye that Way ?

After due Preparation 'tis most natural, and less dangerous to permit Persons to take the Infection by going into the House infected : the fætid Vapour passes thro' the Stomach, and is there somewhat changed by the chylous Mass, and is more slow in its Motion than the purulent Matter, which produces the same Pus in the Blood.

The Inoculation of the *Small-Pox* gives the Infection, both by the Smell of the Pus, and by its Insertion : the Disease is made more dangerous by the Inoculation, than if it were catch'd only by the Smell. The malignant *Small-Pox* depends on the *Cacochymia*, and ill Constitutions, which ought to have been purged, or corrected before the Infection, and all Fulnets and Surfeits evacuated. By the Inoculation the Operator gets good Advantage, but the Poor may get the Disease without a Fee, and without any Pain.

I have known a confluent *Small-Pox* in a Family very dangerous, but five others who then took this Infection by the Smell, had very distinct Kinds ; therefore whether the Infection is taken from the confluent or distinct Kind, it has the same Effect ; as it is by the Infection by the smell, so it may happen by the purulent Infection to produce the same Effects, according to the Constitution, so all Symptoms will happen, if equally prepared and corrected.

The Success in the Inoculation is owing to the Preparation of the Patient, and not to the Inoculation ; every Person has the *Small-Pox* in that Degree in which his natural Constitution produces, the Choleric, Salt, Scorbutick, the Putrid, Hectical, Scrophulous, and Sizy or Hypochondriack, have the worst Symptoms ; in the colder Constitutions it is most favourable, every different Constitution or

Cacochymia

Cacochymia, requires a different Preparation, which none but a Physician can prescribe, the *Small-Pox* has many Symptoms like the *Plague*, the Bleeding, Purples, Putrifications, and it would be dangerous to Inoculate in such Constitutions.

The *Fever* attending the *Small-Pox* is sometimes intermitting, at other Times malignant, putrid, and then the Inoculation is dangerous; the *Hypochondriack* have irregular *Fevers*, in the *Cholerick* they burn, and are Subject to a *Phrenitis* in the Worms manner; in the *Pox*, *Scrophulæ*, *Scurvey*, much Putrid is in the Blood; in others the Spirits are languid or evacuated, and inordinate in their convulsive Motions; in *Poxes* of Persons subject to *Rheumatisms*, the *Small-Pox* is generally confluent; in those subject to *Fluxes* the *Small-Pox* is difficultly expell'd; many Families are subject to *Hæmorrhagies*; in all these Cases the *Small-Pox* cannot safely be inoculated, and since there are so many Hazards in all *Small-Poxes*, it will cost many Lives to try all Cases and Constitutions, where Inoculation may safely be done.

This empirical Practice will fall in time into the Hands of ignorant Persons, who consider none of these Difficulties, but must get Experience by the Death of Multitudes.

What shall we do with the *Meazles* and *Scarlet Fevers*? They may be made more malignant, by how much less is discharged in the *Small-Pox*; they are all of the same Nature, and depend on some infectious Effluvia in the Air, and a putrid Disposition in our Bodies to receive their Impressions, The *Small-Pox* becomes Epidemical once in seven Years in our Country, it riles in the Spring and is then mild, but in Summer most malignant, and grows milder and ceases after next Winter; in Spring and Autumn the Inoculation is more hopeful, but in hot Summers most desperate; and in all diseas'd Bodies the *Small-Pox* will prove fatal, whether

ther grafted by the purulent Matter, or taken by the Smell, unless well prepar'd.

All that is pretended as useful in this Practice, is to be well prepar'd before the Infection, and that we run less Hazard. To this I can Answer, The most useful Preparation is purging, which all prudent People do for their Children and Selves Spring and Fall, when the *Small-Pox* is Epidemical. It is a great Instance of Impatience and Confidence, to force the Infection, that we may be rid of the Fears of it; but in Reason we ought to fear the Success, since we choose so noisom a Disease, when Providence does not send it. Physick is the Art of finding Remedies for Diseases, and not a Disease, that we may shew our Skills in the Cure of it: this is like the Mountebank, who drinks Poison to try the Vertue of his Orvietans. A good Intention will not excuse ill Practice; for the most Ignorant Quacks have an Intention for restoring Health; when they design to cure, they destroy the Body, contrary to their Intentions. I believe you had some good Admonition from your Guardian Angel, when you refused the Inoculation; for now you are convinced by a late Experiment, that Inoculation makes the *Small-pox* neither mild nor safe; and you may now put your Neighbours in mind of the Old Verse.

Felix quem faciunt aliena pericula cautum.

May the same divine Providence who hath preserv'd your Health and Life to 14 Years, continue the same Blessings to fourscore, this is the hearty Prayer of him who is,

Your Honour's,

most Humble and

Faithful Servant,

J. F.

ERRATA.

P A G. 10. line 18, read Excoriations. line 34, r. Destruction. line 35, read dying. Pag. 11. line 32 r. return. Pag. 13. line 4 r. Fear. Pag. 14. line 20. read Fear. Pag. 25. line 3. add not. Pag. 25. line 7. none at all. Pag. 39. l. 19. r. old. P. 56. l. 13. r. add not. Pag. 68. line 5. dele to r. near to. Pag. 2. Appendix, line 1st. r. Hyphen. Pag. 75. line 15. read one half Ounce. P. 78. l. 11. dele manner.

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